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Between Ourselves

THE COVER

The illustration on the cover is that of a Mosque of Cairo, Egypt, built by Qait Bey, a Mameluke ruler of Egypt during the 15th century C.E. The name of Qait Bey, who died in 1496 C.E., has become identified with that of a whole epoch to which Cairo owes a great number of graceful monuments.

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The Islamic Review

NOVEMBER 1955

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّی عَلَیْ مُحَمَّدٍ رَسُولِهِ الْکَرِیمِ خَاتَمِ النَّبِیِّنَ

"Muhammad is . . . the Messenger of God and the Last of the Prophets . . ." — THE HOLY QUR'AN 33:40
"There will be no Prophet after me" — THE PROPHET MUHAMMAD

VOL. XLIV No. 11

NOVEMBER, 1955

Rabi' al-awwal — Rabi' al-thani, 1375 A.H.

SIGNS OF UNITY AND STRENGTH IN THE WORLD OF ISLAM

Recognition of the justness of its claim by the United Nations

THE IMPORTANCE OF PAKISTAN MERGER TO THE MUSLIM WORLD

The Arab Graduates' Conference

Unity, strength and justice — three things which the Muslim world needs badly, and for which it has been striving for a long time. It is good news, therefore, when steps are taken which bring the Muslim world forward towards the realization of these objectives. And we were happy to see recently that a part of the Muslim world, the Arab world, had achieved something in this direction.

The three events which gave us particular pleasure all occurred during the months of September and October 1955. First there was the Conference of Arab Graduates which was held in Jerusalem. As its name implied, it was a conference of university graduates from the Arab world, educated and enlightened men who gathered together to study the maladies of their countries and seek remedies for them. The conference was given an official Governmental colour when the Arab countries sent official delegates to attend it. The conference studied various problems and made recommendations which were submitted to the Arab Governments. One idea featured prominently in its deliberations and the resolutions it made. It was a call for the unity and solidarity of the Arab world. The conference recommended the establishment of a federal Arab State which every Arab country could join without losing its sovereignty or independence in the domestic field. The federal State would have a unified army, a capital, and a flag. It would deal with the foreign and defence affairs of all the member-States, and have its own diplomatic representatives in the outside world. The citizens of the member-States would all have a unified nationality and a uniform passport. The federal State would have overall control over the economic, social and cultural affairs of the member-States. In other words, the federation would be on the lines of the Canadian or Australian federations.

The conference also made recommendations against foreign alliances and military pacts between Arab countries and foreign powers, like the Iraqi-Turkish Pact. It strongly

recommended closer co-operation between the Arab countries and the Asian countries which attended the Bandung Conference. Imperialism was severely condemned, and the Arab Governments were asked to give greater moral and material support to the North African nationalists, and to exert more pressure against France to solve the North African problem. In this respect, the conference recommended the economic and cultural boycott of France.

In the social sphere, the conference also made very healthy recommendations. It urged the Arab Governments to make elementary education free and compulsory, and to prohibit the establishment in the Arab world of more foreign schools, which have always acted as the pioneer units of imperialism in the Arab countries.

Military strength for Egypt

The other event which we would like to mention is the announcement by the Prime Minister of Egypt, Lt.-Colonel Jamal 'Abd al-Nasir, that Egypt had concluded a deal with Czechoslovakia for the supply of arms. He made this announcement at the opening of a military exhibition in Cairo on 28th September 1955.¹ A storm, a violent storm, broke out in the Western capitals immediately upon the announcement of this news. The United States, Britain and France quickly condemned it in the severest terms. They attacked Egypt for doing an act which they described as hostile to the Western Powers and Israel. They said that the purchase by Egypt of large quantities of arms from behind the Iron Curtain meant the start of an arms race in the Middle East which would disturb "the balance of power" between the Arabs and Israel, and lead to the outbreak of war in this region. Lt.-Colonel Jamal 'Abd al-Nasir's answer to this was very simple. He recounted the long story of his repeated pleas to the Western Powers to supply the Egyptian army with the armaments and equipment it needed, and the evasive replies which he got. He recounted how the Western

¹ The text of this memorable speech appears elsewhere in this issue.

Powers had continued to supply Israel with modern arms of various kinds at reduced prices, while they completely refused to give anything to Egypt, who was prepared to pay the full price. As to the perverted "balance of power" in the Middle East, the Prime Minister of Egypt explained that it was idiotic of the Western Powers to hope to perpetuate a state of affairs where the State of Israel (with a population of less than 2,000,000) would remain as strong, if not stronger, than the Arab States combined (with a population of over 45,000,000). He said that the arms deal with Czechoslovakia was a purely commercial transaction, on a barter basis for Egyptian cotton. It did not mean the importation of Communist ideas, which remained repugnant to the Egyptian people, nor did it imply any hostile or aggressive designs against anybody. He added that he had resorted to the purchase of arms from the Communists only after he had failed in his persistent and repeated attempts and pleas to obtain from the Western Powers the arms Egypt needed for self-defence.

The storm raised by the Western Powers and Israel is still raging, and is not likely to abate for some time. The Western Powers, and their blue-eyed baby Israel, are well and truly worried. In the United States of America, a group of Congressmen have asked the Government to grant Israel, free of charge, large quantities of up-to-date military equipment to match anything obtained by Egypt or the other Arab countries from the Communists. The Western Powers, it is expected, will go ahead with their plans which aim at maintaining the state of affairs where all the Arab States combined would remain inferior, from the military point of view, to Israel. But whatever the Western Powers do, it is not likely that they will succeed in the long run. The laws of nature are in favour of the Arabs, who are numerically and economically far superior to Israel, and will thus eventually get the upper hand.

The example set by Egypt has impressed many Arab Governments and gladdened the heart of the man in the street in every corner of the Arab world. More than one Arab Government is now reported to be negotiating with Communist countries for the purchase of arms. The ordinary man in the Arab world has been giving hearty demonstrations of his approval of the Egyptian Government's bold policy with regard to the purchase of arms. Lt.-Colonel Jamal 'Abd al-Nasir has received hundreds of telegrams of support from national organizations in the various Arab countries, in addition to telegrams of support from many Arab Governments and political leaders. Many ordinary simple folk, from the wide corners of the Arab world, have been sending him their humble donations towards a fund for the purchase of more arms for the Egyptian army. Egypt's struggle has touched the hearts of all sincere and loyal Arabs—Egyptians, Palestinian refugees, Libyans, Sa'udi Arabians, Syrians, Lebanese, Iraqis, North Africans, and all. The voluntary contributions which are being sent to Egyptian diplomatic representatives by poor and needy folk are an expression of a pent-up feeling which has tortured the heart of every Arab for so long. He always wanted to see his nation strong and able to command respect. And now Colonel Jamal 'Abd al-Nasir has shown the way to the realization of this cherished dream. All Muslims wish him success. He is going forward with Egypt, and there is no going back now.

Justice for the Algerians

The third notable event which we should like to mention is the victory scored by the Asian and African *bloc* in the United Nations when they succeeded in the General Assembly to get the Algerian problem on the agenda. They had earlier

tried hard to get the United Nations General Assembly to debate the Algerian nationalists' complaint against France. But France and her allies, the United States of America, Britain, and their satellites, had prevented this. At last, however, a concerted effort by the lovers of freedom in the United Nations has secured by a narrow majority the inclusion of the Algerian problem on the agenda of the General Assembly. This has more than infuriated France. She has withdrawn from the General Assembly, and has threatened to withdraw from the United Nations Organization if the Assembly eventually discusses Algeria.

We earnestly hope that despite all the manoeuvres of France, the General Assembly will go ahead and examine the serious complaints of the oppressed Muslims of Algeria, and that it will give them justice after they have been denied it for so very long.

The Western Powers are sad. But somehow we cannot help being jubilant.

West Pakistan merger — an important step towards Muslim unity

On 14th October 1955 the unified Province of Western Pakistan came into being. Thus the ten Provinces and princely States, covering an area of 323,000 square miles and embracing a total population of over 34,000,000, were merged into one unit. The 14th of October 1955, therefore, marks a very important event in the progressive development of Muslim unity. The unifying of the West Punjab, Sind, the North-West Frontier Provinces, Baluchistan, and the princely States, such as Bahawalpur, into an all-embracing unit with a population equivalent to nearly that of the whole of the total populations of the Arab League countries, is a great step to eradicate the evils of Provincial particularism and egotism which have hitherto threatened the very existence of Pakistan.

The new Governor of West Pakistan, Mr. Mushtaq Ahmed Gurmani, the new Chief Minister of West Pakistan, Dr. Khan Sahib, and the Prime Minister of Pakistan, Mr. Chaudhri Muhammad 'Ali, have all stressed the beneficial effects of this new measure.

The Pakistan Premier very appropriately emphasized that this measure aimed at improving the conditions of the poor and indigent. The Islamic conception of unity was also stressed by Dr. Khan Sahib, who mentioned the fact that under British rule the North-West Frontier Province had been kept artificially in a state of backwardness by the British and it had been used as an experimental battleground by British troops.

The political benefits of the merger can hardly be over-emphasized. It should in the future be much easier for the Pakistan Government to work with only two units — West and East Pakistan. Those Provincial politicians and princes such as the Amir of Bahawalpur who have actively encouraged this step and sacrificed some of their local rights in the interests of national unity deserve high praise. The greater economic experience of the Premier of Pakistan will be given a far greater chance of success as they are now freed from the frustrations of Provincial particularism and serve as an object lesson to many other parts of the Muslim world where geographical parochialism has played havoc with them. If the various units which now make West Pakistan, with all their divergent linguistic and geographical obstacles, can merge into one unit, it is not difficult to conceive of a United States of the Middle East.

The broadening out of the Government to include non-members of the Muslim League and the negotiations with the United Front Party in East Pakistan are also happy auguries for the future and signs of political maturity.



"There is but one God ; Muhammad is the Messenger of God"

WHAT ISLAM MEANS TO MUSLIMS

The Importance of *Ijtihad*

By 'Abdullah F. B. Baines-Hewitt

The distribution of Muslims in the world

Islam is one of the great religions of the world. There are in the world today more than 450,000,000 Muslims, the distribution of whom by continents is roughly as follows :

Asian Mainland	...	...	278,000,000
Indonesia (or the islands of the			
Malayan Archipelago)	...	...	66,000,000
Africa	...	...	102,000,000
Europe	...	...	5,000,000
The Americas (North and South)	...		1,000,000
Australasia and Oceania	...	...	1,000,000

There are hardly any inhabited parts of the world where there are no Muslims, although over large areas the Muslims evidently constitute an insignificant minority. The largest concentration is on the mainland of Asia, and it is there that we find Pakistan, which at present among the independent Muslim countries has the largest population. In Africa the Muslims many times outnumber the followers of any other religion and constitute somewhat over half the population of the continent. But all this is a purely statistical way of looking at the importance of Islam and is by no means a true criterion.

I have said that Islam is one of the great religions of the world, but to a Muslim it is much more than just that ; and I shall try to explain in what way it has a significance for them.

It is a religion that has been much misunderstood by non-Muslims in Europe and America, and it has been cruelly calumniated by its opponents, many of whom spoke and wrote of it in the most abysmal ignorance of the facts, but who thus did a serious disservice to the cause of justice and peace and prevented that mutual tolerance and understanding which Islam itself has ever stood for. These misunderstandings still persist. Even the Muslims themselves have often failed to appreciate to the full the latent potentialities of Islam, and so, perhaps, the world has not yet seen the

full harvest of Islam ; it is an experience which lies yet in the future.

Islam is Belief and Action

Some religions have been known by the names of those who taught them. Islam is not ; it is named Islam. What is the significance of this name ? The word comes from the same Arabic root as does the word "salam", which one hears in the Muslim greeting "al-salamu 'alaikum", and which means "peace". But this peace is not the uneasy truce which the modern world has come to accept as a substitute for real peace, a sort of negative condition of not-war. There is little that is negative about it. The Arabic root signifies "to be tranquil, at rest, to have done one's duty, to have paid up", and Islam means the state of having surrendered to Him with whom peace is made. But the word does not mean, as is sometimes supposed, a merely negative submission to God's will ; it means, on the contrary, an active and oft-renewed making of peace with God as part of our continuous striving after righteousness. The Prophet of Islam himself has said of Islam that it consists in abstinence and obedience to God, in purity of speech and charity, and that the sign of a true Muslim is an amiable disposition, and the most excellent renunciation is to be found in abandoning that which God disapproves of. And Muslims have always thought of Islam as a state or condition to be attained, rather than merely a system of belief or pattern for ethical conduct. It is the attainment of security and contentment — through submission to the will of God and patient and intelligent obedience to His laws. It is belief and action, surrender followed by ordered effort, a patient and purposeful striving for betterment both on the part of the individual and of society ; and it is also a waiting, a watching, a guarding, a fulfilment. Worship and labour, observation and reflection, dedication and service, loving and living, these are all embraced in Islam. As the Qur'an says: *Qul inna Salati wa Nusuki wa Mahyaya wa mamati lillahi Rabbi-l 'alamin ; la*

sharika lah (Say: Verily my prayer and my sacrifice, my life and my death are all for God, the Lord of the Worlds ; He has no partner).

"Islam is not a mere creed ; it is a life to be lived in the present — a religion of right-doing, right-thinking, and right-speaking, founded on divine love, universal charity and the equality of man in the sight of God."¹ Jalal al-Din Rumi, one of the great poets and thinkers of Islam, says of man : "Thou partakest of the nature of the beast as well as of that of the angel ; leave the nature of the beast, that thou mayest surpass the angel".

The significance of the Prophet of Islam and the Qur'an

I have spoken of the Prophet of Islam, and I have quoted words from the Qur'an. What is there significant about this Prophet and that book ? This was the last of a long line of prophets to each of whom God had revealed a message to be communicated to his people, and he is the only one of them all who remains to this day a fully authenticated historical personage ; and the Qur'an, unlike many another scripture, has been preserved for us in the very words in which its messages were revealed to Muhammad, the very same words which he spake, at God's command, to the first Muslims 1,370 and more years ago. But my purpose in mentioning these facts is not to show animosity towards those people of God who may be followers of other religions, nor to claim superiority for Muhammad over other prophets. But there is this difference between the Prophet Muhammad and the prophets who went before him — for they are all of them more or less shadowy figures, of whom comparatively less is known and who have become idealized by the passage of time and the over-extravagant praise of their followers. And it is a fact of history that the originals of the former scriptures have been lost ; and the followers of other religions today depend upon translations, or paraphrases, or, at best, imperfect copies. As for claiming any superiority for Muhammad over other prophets, nothing is further from the mind of a Muslim. Islam rises above any such attitude and enjoins belief in all God's messengers. For thus is Muhammad addressed in the Qur'an : "And We have sent messengers before thee ; of some We have told thee ; and of others We have told thee not". Islam has required mankind to believe in all the prophets without exception, and to pay respect and veneration to them all. "Say ye," says the Qur'an, "we believe in God and that which has been sent down to us, and that which was sent down to Abraham and Ishmael and Isaac and Jacob and their offspring, and that which was given to Moses and Jesus and that which was given to the prophets from their Lord ; we make no distinction between any of them, and to God we are resigned".

The beliefs of the Muslims are to be found in the Qur'an, which came to set a seal upon previous scriptures. The essence of it all is a lively belief in God, who is Just and Merciful, Wise and all-Powerful, and Muslims are not asked to accept dogma which is contrary to knowledge and reason, nor to believe in formulae of a magical nature. The Qur'an at every turn appeals to man to look around him and see the excellence of the earth and all that is in it, and the beauty and usefulness of the scheme of nature, and then to reflect upon the origin of it all. "Did you create all this," man is asked, "or did God create it?" Thus, even the fundamental belief in God is to be supported by observation and intelligent reasoning.

Muslim conception of God

Muslims believe in an unseen order. They neither, as the followers of some religions do, belittle the importance of,

or even deny altogether, the existence of the external world, nor yet do they adopt the attitude that the external world is the only reality. Islam has confirmed the primeval concept of God, at the same time stripping it of all superstitious encumbrances and stating the idea in such terms as can be grasped by any human intelligence, even the simplest. The Muslim knows that God exists and believes that God alone exists absolutely. All else that may seem to exist does so only through His will and command. The very essence of God is existence ; and created things have only an existence derived from Him. The Islamic conception of God denies any possibility of His assumption of human shape or form, for He is free from all human needs and imperfections. And He is, after all, not only God of human beings, but Lord of the worlds and of all that is in them and between them. As the Qur'an says of Him in a very beautiful passage, the translation of which is as follows : "God ! There is no God other than He, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that can intercede with Him except by His permission ? He knows what is in front of them and what is behind them, while they grasp nothing of His knowledge except what He wills (them



Lt.-Colonel Abdullah F. B. Baines-Hewitt

to know). His throne includes the heavens and the earth, and He never tires of preserving them. He is the Sublime, the Majestic " (2:256).

Islam teaches us that God is One — He is The One. He is Invisible yet always Present, Eternal, Indivisible, Beneficent, Almighty, All-Knowing, Just, Merciful, Loving and Forgiving. Belief in the unity of God is the essential requirement for a Muslim. One of the most beautiful and revealing passages in the Qur'an on the subject of God's relationship to His creation is the following : "God is the light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a brightly shining star. It is kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire

1 Syed Ameer 'Ali, *The Spirit of Islam*.

touched it. Light upon light. God guides to His Light whom He will. And God speaks to mankind in allegories, for God is the Knower of all things" (24:35).

And I would like here to read a translation from another poem by Jalal al-Din Rumi, for his words so well express the real feeling of a Muslim towards God, and show what an absolutely fundamental position in the religion of Islam is held by the idea of God and of the relation of a Muslim to Him. Rumi says: "Through grief my days are as labour and sorrow; my days move on hand in hand with anguish. Yet, though my days vanish thus, 'tis no matter, do Thou abide, O Incomparable Pure One!"

The Muslims believe that the Jews were mistaken in denying the message and mission of Jesus and that the Christians have erred in exceeding the bounds of praise and deifying him, and in order to avoid any misunderstanding, Muhammad's position as a messenger or prophet of God is repeatedly made clear in the Qur'an. The messengership of Muhammad is the second cardinal point in the Muslim confession of faith — *Ashhadu an la Ilaha illa 'I-Lah; ashhadu anna Muhammadan Rasul Allah* (I bear witness that there is but one God; I bear witness that Muhammad is His Messenger).

The Muslims believe in the immortality of the soul and its accountability for human actions, but they do not accept any doctrine of Original Sin, nor do they accept the Christian idea of redemption or atonement. Every individual must work out his or her own salvation, and is directly answerable to God for the way in which he or she has used God's gifts. And if a Muslim shall have been but in name only a Muslim and shall have led an unworthy life, yet, if he mends his ways and turns to God in sincere repentance, God will forgive him his sins.

The Muslim conception of life

And the best of God's gifts is life itself — that life which ticks away in the hearts of all of us. And life is fast running out, and what are we doing to turn it to good account? Are we living our lives in the way and service of God? That is a question that every Muslim should ask himself every day. It is our belief that it is man's duty to use the priceless gift of life which has been given to him by his Creator in endeavouring to further the purpose of God Himself by continually striving for the performance of good works; and the history of the Muslims shows that the teachings of the Qur'an filled them with energy and an indomitable will to action, so that, long ago, they not only founded a world empire and built up a distinctive civilization, but they also established in the world a force for good which is still active today and capable, if used rightly, of immense and glorious fructification. Thus the new world made possible through Islam is not a remote world of unattainable ideals; it is a chain of practical achievements to be forged in the spirit of Islam and closely bound up with the realities of the material creation around us. The Western world of today owes a great debt to the Islamic civilization of yesterday, and it is one of the gravest defects of European and American historical literature that it has been so reluctant to pay adequate attention to the splendid civilization of the Arabs and the Persians, which was developed through the action and influence of the teachings of Islam at a time when Christian Europe was in the abyss of degradation. It was largely that civilization which inspired Europe and so gave birth to those developments which have led to the Western civilization which we know today. The story of how all that happened well repays study; yet it is little known in the Western world, and where known is either ignored or belittled. This is, I think, a great pity and a great loss.

But it is not yet too late. There is still time, and an urgent need, to study history — both for Muslims and for those who are to some extent inheritors of the Islamic culture of the Mediterranean basin. As long as the Muslims continued to practise their religion with that liberal-mindedness which was one of the choicest ornaments of early Islam that culture continued to flourish. And when Muslims turn again to the great truths of their religion — and they are beginning to already — when they do this, and recapture that liberal-mindedness, Islam will flourish again. That will be a real renaissance, in which all will participate and all must play a part — Muslims and non-Muslims too. For Islam does not reserve salvation for Muslims only, nor does it allow that there can be any compulsion in religion. The Qur'an says: "Whether Muslim, Jew, Christian or Sabian, whosoever believes in God and the last day and does good to others, verily he shall find his recompense with his Lord; for him there shall be no terror, neither any torment or suffering" (2:62).

Islam's teaching on war

Islam is against aggression and only allows war in self-defence, or against an aggressor or one who ignores or transgresses God's laws; and even then war may only be conducted in a humane manner and subject to certain rules. "Fight in the way of God against those who attack you, but begin not hostilities . . ." (The Qur'an, 2:190), and, "If they (your enemies) incline towards peace, incline thou also to it, and trust in God" (The Qur'an, 8:61). The type of "total war" to which the modern world has been inured, with its concomitants of "scorched earth" and other forms of mass destruction aimed at the non-combatant population, is not approved of by Islam; for the idea that the world is a moral order subject to God's laws is the central core of the Islamic social ideal.

Islam is specific in its insistence on decent conduct in war. The Hadith says: "Faithfully carry out all covenants and agreements. Avoid treachery. Do not kill children, women, old men, or persons dedicated to the service of religion. Do not destroy sacred objects, orchards or crops". It follows that nuclear warfare, in so far as it involves grave risks for the non-combatant population as well as for the fighting man, would be judged by Islam to be uncivilized and wrong, however compelling the reasons for it might be. But defence against tyranny, both active and passive, although it may be recognized as being an evil, must sometimes be judged the lesser of two evils.

The charge that Islam is intolerant and was propagated by the sword is unjust. When the freedom of Muslims was threatened, and especially when their right to liberty of worship was jeopardised, then Islam seized the sword in self-defence, and it would do so again if need be. But it never interfered with the doctrines and practice of other faiths, and has even been very tolerant of the missionary efforts of other religions in the Muslim world. It did not invent the rack or the stake, and the military operations which accompanied its spread were not disfigured by the terrible massacres associated with the wars of medieval or even later Christendom. The prevention of war is difficult and not certain of accomplishment, but there is emerging in the world of today a growing spirit of internationalism which, if not directly inspired by Islam, is in accord with its principle of universal brotherhood; and there is certainly much in the endeavours of modern statesmen to control the world situation which appeals to the Muslim imagination. For Islam has ever held that we must live in the world as God has made it and must meet practical situations with practical policies. This does

not mean that we should compromise on questions of social justice ; for that Islam could never consent to.

Islam and modern social habits of drinking, etc.

Islam forbids intoxicating drink, gambling, usury and all forms of vice. In the seventh century of the Christian era it abolished the horrid practice of female infanticide then current in the Arab world. It gave clear directions leading to the restriction of polygamy, the Qur'an being the first among the sacred books to put a restriction on polygamy by religious enactment. It limited the rights exercised by husbands over their wives and gave to woman, both spiritually and legally, a status equal to that of man. "Muhammad was probably the greatest champion of women's rights the world has ever seen,"² and if women in the Muslim world today are backward when compared with their sisters of the West, the cause of this is to be found in the dead formalism of later generations among the Muslims and not in Islam itself.

Islam paved the way for the abolition of slavery by restricting the status of "slave" to those who were taken captive in war, by encouraging the liberation of slaves and by making their liberation a charge upon the budget of the Muslim State. It is to be regretted that later Muslims were slow to realize the purport of the directions regarding slavery ; but even so the lot of the slave in a Muslim land was very much happier than it was elsewhere, and it should be remembered that, notwithstanding the nineteenth century propaganda against slavery in the West, it still existed as a legal institution within the British Empire (and not in a part of it inhabited by Muslims) as late as 1927.

A few words about the social revolution Islam brought about

The social revolution evoked and brought about by Islam was indeed remarkable. The old structure of society, based upon superiority of family, tribe, caste or race, was replaced with a new one in which all men were equal in the sight of God and the only criterion of honour was goodness. The Arab was not to be considered superior to the non-Arab, nor was colour of skin, occupation, language, wealth or any other natural or acquired advantage to confer any superiority over others. The reward of a Muslim is the privilege of leading a Muslim life, and Muslims believe that God shows His love for us by bringing us into the fold of Islam — into the way of peace and contentment. Islam replaced the old tribal solidarity with a solidarity based upon the brotherhood of those who owed allegiance to the One God and who, holding their lives and property in trust from God, were ready to spend in His service. Military service was compulsory in the Muslim State, but the non-Muslim was exempt from this and paid a tax known as *jizyah* instead. This tax, amounting to not more than 50 dirhams (or from 25/- to 30/- in English money) annually, was not levied upon the aged, the blind, the maimed or the sick, nor upon priests and monks, unless they were well-to-do. The Muslim, on the other hand, in addition to rendering military service, paid *zakat*, a compulsory poor-rate amounting to 2½ per cent of his total assets for the year, which was collected into a central Treasury and distributed among the poor.

Reasons for the success of Islam

The success of Islam has been due principally to three things :

- (1) The high-minded ideal it has set before its followers.
- (2) The extreme simplicity and practical value of its basic requirements of faith and practice :

Affirmation of belief in the unity of God and the messengership of Muhammad ;

The performance of prayer (five times a day) ;

Fasting for one month in the year (every day from earliest light until sunset) ;

The payment of *zakat* ;

Performance of the pilgrimage to Mecca (at least once in a lifetime by all those whose financial, mental and physical conditions and family obligations permit it).

- (3) The flexibility with which its principles and teaching could be applied to the solution of everyday problems of life.

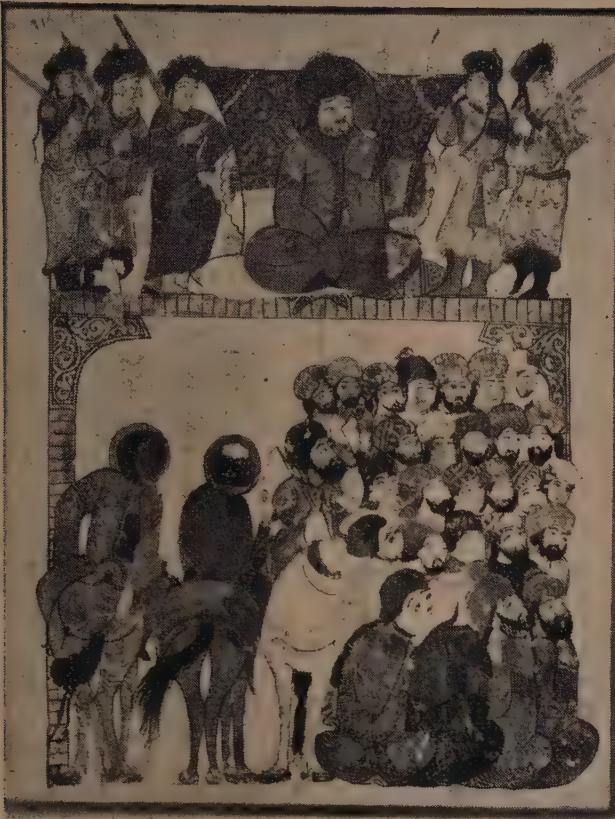
Difference between the Qur'an and the Hadith

I have said that the beliefs of the Muslims are to be found in the Qur'an. There also are recited (the word "Qur'an" means "recitation" or "reading" or sometimes "The Warning") the commands and prohibitions of Islam, and much besides, by way of directives on conduct and behaviour, both for the individual and society. But the Qur'an contains only those words spoken by Muhammad when under the direct influence of the Divine inspiration and no others. Yet Muhammad said many other things to his followers, and much else that he said, as well as the example of what he did, how he lived, how he behaved, had a lasting importance and value to the new community of Muslims, and to future generations unborn, and to ourselves at the present time. The record of these sayings and doings has been handed down to us through the Hadith literature — the Traditions of the Prophet. The Traditions thus form a kind of companion to the Qur'an as the source of Muslim law and practice. They explain and interpret the teaching of the Qur'an, illustrating certain applications of its precepts. They record decisions made by the Prophet and enable us to trace his practice and custom in regulating the daily life of the people. They are a valuable and essential part in the teaching of Islam, constituting a guide to our conduct in the present and in the future. But they are not of equal importance with the Qur'an, and they have not the same binding effect.

The importance of *Ijtihad*

Islam, while insisting on the finality of the Qur'anic revelation, fully recognizes the need for logical development and evolution, both moral and material, and has provided the means therefor. The Muslim was intended to decide for himself, in the light of the teaching of the Qur'an and the practice of the Prophet Muhammad, what should be his attitude in each new experience. And if the Qur'an and the Traditions of the Prophet were insufficient, he was to use his intelligence and reasoning power to find a solution to his problem in keeping with the spirit of Islam. And as long as they did this the Muslims held an honoured and envied position of great influence and power in the civilized world. But when, later, they gradually became slaves to a sterile and lifeless formalism in religion, they began to lose that position. Now the world has changed again, and Muslims once more are enquiring and studying and thinking. And this coincides with a moment in world affairs in which is evident, more than ever before, a great need for the application of Islamic principles. And it is greatly to be hoped that we can find a means and a way to stand afar upon the heights and think again on the whole span of our history — and to see how to reapply the glorious principles of our great religion of Islam in the service of mankind.

2 Judge Pierre Crabites, "Things Mahomet did for Women." *Asia*, New York, U.S.A., for January 1927.



ISLAMIC SWORDS IN THE MEDIEVAL MIDDLE EAST

By Colonel Dr. A. Rahman Zaky

An illustration from the Maqamat al-Hariri (Bibliothèque Nationale, Paris) dating from the thirteenth century.

The illustration represents an Emir surrounded by his followers holding straight swords.

Some sources of our knowledge about Islamic arms

The study of Muslim arms and armour, especially the sword, *jusqu'ici a manqué de toute base scientifique faute de renseignements précis sur les dates et des provenances*,¹ is as true today as when written over forty-five years ago. The art of the Muslim swordsmith had disappeared no doubt because the processes were known to few craftsmen. Lack of enough swords attributed to early Muslim periods was another cause. Specimens of early and medieval Islamic swords unfortunately have apparently not survived, and so our knowledge of them is largely founded upon literary sources. I have to rely on very few specimens belonging to the Umayyid (661-750 C.E.) and Abbassid periods, illustrated manuscripts and art relics.

The fact that some of the primary sources have already been studied does not necessarily mean that they have been evaluated in terms of this article. The Arabs, Persians and Turks, in spite of their warlike distinction, have not contributed an extensive sword-literature. Unlike the Japanese, they have not troubled to record the technique of sword-making, or to compile the biographies of more than a very few of their best swordsmiths. The Japanese sword has a well-authenticated and continuous historical tradition from the beginning of the eighth century with Amakuni (in the period of Taiho, 701-704 C.E.), the first of the twelve thousand Japanese swordsmiths whose names and dated swords are known to us.²

Various aspects of the technique of sword-making have appeared in a few scattered treatises. Among the most valuable are those of al-Kindi, an Arab philosopher (ninth century), al-Biruni, a Persian scholar (tenth century), and al-Tarsusi, an Egyptian historian (eleventh century).³ The

first and important source is al-Kindi's, an invaluable manuscript on swords and their properties written by the Arab philosopher to al-Mu'tasim b 'il-Lah, the Abbasid Caliph of Baghdad (833-841 C.E.). He enumerated more than twenty-five kinds of swords, according to the country of origin, from the Yemen to Ceylon, Arabia to Persia, Syria and Egypt.

Another source is al-Biruni's (973-1048 C.E.). This scholar and mathematician, in the course of his travels in India, was influenced by its civilization. In one of his books, *al-Jamahir fi-Ma'rifat al-Jawahir*, he wrote a chapter on the manufacture of swords in India. He mentioned the types of Islamic swords described by al-Kindi and treated the process of *al-Jawhar* (watering) and also described its various styles.

A third valuable reference dealing with Islamic arms was written by Murda Ibn al-Tarsusi during the reign of al-Sultan Salah al-Din in Egypt (1138-1193 C.E.). His work is entitled *Enlightenment to the Masters of Wisdom on the Methods of Avoiding Destruction in Combat, and Getting Informed about Supporting Instruments and Weapons When Dealing with the Enemy*. Tarsusi mentioned nine different processes of steel manufacture for swords, which he calls "cooking of the steel".

Early Islamic swords in the Top Kapu Saray Museum

Very few early Islamic swords attributed to the period between the seventh and fourteenth centuries exist today. In

1 Max Van Berchem, *Bulletin des musées royaux*, Brussels 1909, p. 72.

2 B. W. Robinson, *Arms and Armour of Old Japan*, Victoria and Albert Museum 1951, p. 3.

3 Hunt, *Arabic Manuscripts*, The Bodleian Library, Oxford. See Claude Cahen, *Bulletin d'Etudes Orientales*, Vol. XII, 1947-1948, pp. 103-163.



A Damascene blade (Wallace Collection No. 1434), London

the Top Kapu Saray Museum at Istanbul, there are swords dating from the Umayyad and Abbassid periods, including two swords stated to have been the property of the two Caliphs, 'Umar Ibn 'Abd al-'Aziz (719 C.E.) and Hisham Ibn 'Abd al-Malak (724 C.E.). Another blade is inscribed in silver inlay to the effect that it belonged to Sa'd Ibn 'Ubada, a companion of the Prophet Muhammad. A sword of al-Musta'sim bi 'l-Lah, the last of the Abbassid Caliphs (d. 1258 C.E.), whose reign ended in Baghdad after the Mongol conquest, is in the same museum. The mentioned swords are straight, broad, usually double-edged and channelled; they are also fitted with a cross-hilt. Straight blades belonging to Egyptian Mamluk Sultans or Emirs of the fourteenth and fifteenth century are found in the Top Kapu Saray Museum. These are either straight or have a double edge at the point.

The shapes of swords in Islamic miniatures

Arabic and Persian miniatures for the period between the thirteenth and sixteenth centuries provide accurate pictorial records of the evolution of the shape of the Islamic sword. The illuminated manuscript of the *Maqamat al-Hariri*, illustrated and decorated by al-Wasiti (1237 C.E.), gives evidence of contemporary straight swords. The *Aghani* manuscript of al-Ispahani, or more accurately the chapter which includes an illustration of the Prophet Muhammad, portrays him seated on a throne holding a straight sword with a slightly rounded point.⁴

Illustrations included in al-Jahiz's *Zoology*, attributed to the fourteenth century, also give us an idea of the form of the Muslim sword of the period.

A very valuable illustrated work is *Jami' al-Tawarikh*, written by Rasheed al-Din, the Vizier of the Emperor of Ghazan and Uljaitu (c. 1314 C.E.), in which the author recounts the history of the Mongols in relation to the rest of the world. A number of its illustrations represent the shape of the contemporary sword.

Besides, the illustrations of the various manuscripts of the *Shah-Namah* of Firdusi (c. 950—1020 C.E.) show various types of Islamic swords: straight, slightly or strongly curved.

The home of the Muslim sword

In pre-Islamic Arabia, Bahrain, 'Oman and also the Yemen, there were old iron industries working with local or imported steel from India, China or Persia. Muta (Northern Arabia) specialized in Damascened steel. In the Yemen, the manufacture of weapons was a flourishing one, where swords and cuirasses were highly prized. The swords of the town of Aryih and of Mashraf, etc., have been immortalized by Arab poets. Some Arab swordsmiths were known to place certain marks on their handicraft by which it might be recognized. Verses and quotations were inscribed on the blades. Well-noted swords of famous warriors had special names.⁵ More than fifty of these were compiled by chroniclers. The Prophet Muhammad had several named swords, such as Zu 'l-Fiqar, Masur, Qazib and Qula'i.

Of the sword industry of Persia, pre-Islamic types are shown on Sassanian metalwork and sculpture of their wonderful monuments. A long flourishing arms industry was alive in that country, and Persia to other Muslim lands was an important centre for the exportation of arms.⁶ Persia was certainly the master armourer of the Middle East, especially after Islam. Once it had many centres of sword-making. Medieval travellers, Arabs and Europeans, mentioned Shahak in Fars (Ibn al-Balkhi), Kirman (Marco Polo), Shash in Jaxartes (Le Strange), Kum (Olearius), where the best

4 This miniature is said to be illustrated by Muhammad Abi Talib al-Badri (c. 1217—1218 C.E.).

5 F. W. Schwarzlose, *Die Waffen der Alten Araber*, Leipzig 1886.

6 A. Pope, *Survey of Persian Art*, chapter on arms and armour, pp. 2558-2563.



A collection of Turkish swords of Sultan Salim I, Sultan Bayazid II and Sultan Muhammad al-Fatih (the Top Kapu Saray Museum, Istanbul, Turkey).

best swords were wrought. Also, Khorasan, Qazwin, Khwarazm, Shiraz and Ispahan must be mentioned.

In Egypt, it is difficult to give ample proofs of a flourishing arms industry during the Middle Ages. Syria, namely Damascus, was to Cairo an important centre of export. The Syrian capital was a flourishing market for Indian and Persian arms. As an important sword-making centre, Damascus has been somewhat exaggerated, especially after Timur's destruction, when he robbed her of all the efficient craftsmen and armourers. The Fatimids possessed great quantities of fascinating arms in their royal stores, but it is difficult to be precise as to their origin and whether they were made in Egypt or were imported.

Dealing with the history of sword-making among the Turks, we come to the people who have a vast home extending from the borders of China in Central Asia to Anatolia.

The Turks established many Emirates under the Abbassids until they found the Seljucid Kingdom. They inherited much from their kinsfolk, the Mongols, especially in adopting their swords and instruments of war. Their swords were of the same type as those of the Mongols.

Speaking of iron ores in the lands of the Eastern Caliphate, Ibn Hawkal, the Muslim traveller, mentions that in the hills of Istakhr there were iron mines, also in the hilly country called Jabal Bariz Kirman. In the neighbourhood of great Shahak in Fars, according to Mustawfi, there were steel and iron mines, and the *Fars-Namah* speaks of the excellent swords made there. On the borders of Darabjird district, in the town of Kutuh, there were also excellent iron mines. Near both Marathmandah and Minak there were iron mines, the steel being of an excellent quality. Although, since antiquity, Persia had a tremendous wealth of iron, yet it imported good steel from India.



A slightly curved Qiliq of Emir Azbak al-Yusufi, of Egypt, dating from the fifteenth century (the Museum of Islamic Arts, Cairo, Egypt).

THE GARDEN OF CONTENTMENT

VII. LOVE

Of all the powers that in heav'n or earth do dwell,
There is one greatest, one whose spell
Is mightiest and doth all other pow'rs compel.
'Tis Love: the light invincible descending from above.

Now some have said: They are twin brothers, love and hate.
As well say: Light and darkness, they are twins.
The smallest light the deepest darkness puts to flight.
In darkest night the furthest star we may behold.
So love doth vanquish hate; love is hate's only vanquisher.
For hate to hate but adds and doth embroil,
Making that fury and that discord, that soul's darkness more intense.

Aye! that is it:
Hate is the darkness of the soul.
Hate is the poison of the heart.
Hate is the blight that shrivels our affections quite.

Therefore I say:
Have done! With hate away!
Let no more enter this life's cancer!
But love alway!
Love is the light that dark hate doth dispel.
From thine own heart, where love doth dwell,
Must well light only.
Love is our life, our light.
Ever one should
Oust evil with good.¹
Hate is our death, our dark night only.



William Bashyr Pickard

¹ See Holy Qur'an 13:22 and 41:34.

THE SA'UDI ARABIAN BUDGET

**Total Expenditure 1,355,000,000 Sa'udi Riyals of which the sum of
231,519,350 is earmarked for Development Projects**

The Royal Decree about the Finances of the Kingdom of Sa'udi Arabia

On 11 Rabi' al-Thani 1374 A.H. (8th December 1954 C.E.), King Sa'ud of Sa'udi Arabia issued a Royal Decree No. 5/1/3/554 approving the Budget for the year 1374 A.H. The text of the Decree is as follows (translated from the Arabic):

"With the help of God,

"We, Sa'ud Ibn 'Abd al-'Azeez, King of Sa'udi Arabia,

"Having perused the returns made in respect of the revenue and expenditure of the Kingdom for the year 1374,

"And in pursuance of the submissions made to us by the Minister of Finance,

"Hereby order as follows:

"1. The expenditure of the State for the financial year 1374 A.H. shall be a sum of 1,355,000,000 Sa'udi Arabian riyals, in accordance with the schedules accompanying this Decree.

"2. The revenue of the State for the financial year 1374 A.H. shall be a sum of 1,143,010,500 Sa'udi Arabian

riyals, in accordance with the schedules accompanying this Decree.

"3. A sum of 211,980,500 Sa'udi Arabian riyals shall be transferred from the General Reserve of the State to cover the deficit in expenditure.

"4. The revenue will continue to be collected in accordance with the current regulations and instructions and will all be paid to the Sa'udi Monetary Agency and its branches to the credit of the Ministry of Finance.

"5. The expenditure will be made in accordance with the provisions of the Budget and the special instructions appertaining thereto made by the Sa'udi Monetary Agency.

"6. No sum may be transferred from one item to another without our approval, to be given only in case of necessity.

"7. All sums in excess of the revenue stipulated in this Budget, and all sums remaining unused for expenditure, will be transferred to the General Reserve.

"8. The Prime Minister is charged with the enforcement of this Decree, and he shall bring it to the notice of everyone concerned."

The Finance Minister's Report to the King

The Shaikh Muhammad Surur al-Sabban, Minister of Finance and National Economy, had submitted to the King a detailed report on the Budget, in which he reported at length on the financial affairs of the Kingdom and on the economic and social projects for which expenditure had been earmarked. The following is the text of this report (translated from the Arabic original):

"To His Majesty King Sa'ud, God save him.

"I have the honour to submit to Your Majesty my deep respect and esteem. Your Majesty is not unaware of the importance of the Budget and the effect it has on the organization of the affairs of State and the regulation of its income and expenditure with regard to vital projects aimed at lifting the standard of living of the people and enabling the country to achieve its proper place among the civilized nations of the world.

"For this reason, the preparation of the Budget on a sound basis is among the most important things to which a government must devote its attention. In this way it can balance its expenditure with its income and where necessary reduce its expenditure in order to be able thereby to devote its attention to projects for development and progress and in order to fulfil its other responsibilities in the proper manner.

"It gives me pleasure, therefore, to submit to Your Majesty a résumé of the General Budget of the State for the year 1374 with a short report on the important projects for the increase in production which we shall be able, with God's help and your advice, to execute in a short time, so that the country would be able in the illustrious reign of Your Majesty to gather the fruits of these projects and enjoy their results both now and in the future.

"The commencement of the financial year with the

beginning of the Hijrah year is a sound principle. The financial year used to commence with the month of Rajab, a thing which was not compatible with the country's tradition in the use of the Hijrah calendar in all transactions, a fact which provoked the admiration of the other countries. Thus, in obedience to Your Majesty's order that the financial year should be the same as the Hijrah year, the financial year of 1374 has begun accordingly.

"There is no doubt that the state of affairs of the country during the past years has been primitive. The financial set-up was backward in view of the scarcity of revenue and the need of the country for expenditure exceeding its revenue for the purpose of organizing the administration and overcoming the difficulties which arose as a result of World War II and the crises which followed it. Nevertheless, the Ministry of Finance, thanks to God's help and the advice of Your Majesty's late father, was able to cope with the situation and advance progressively towards the realization of its aim to increase the country's revenue in order to overcome its crises. This happened after the discovery of petroleum. But despite the many strenuous efforts made by the Ministry of Finance, it was difficult for it to balance its income with its expenditure, a thing which caused it to incur a debt amounting, up to the end of last year, to 600,000,000 Sa'udi Arabian riyals.

"In the face of this situation, the Council of Ministers, with the help of God and the active support given by Your Majesty, took drastic measures to remedy the situation. It abolished many items of unnecessary expenditure and sought means to reduce expenditure and to put into effect the organization and economy measures which Your Majesty ordered. This will have a lasting effect in continuously improving the situation.

“The total revenue for this year amounts to 1,143,010,500 Sa‘udi Arabian riyals. This compares with last year’s income (1372-1373 A.H.), which amounted to 800,000,000 Sa‘udi Arabian riyals, and with the income for the year before (1371-1372 A.H.) which amounted to 490,000,000 Sa‘udi Arabian riyals. The biggest item in the revenue is that which represents royalties and taxes on petroleum. There is also a corresponding rise in other items of revenue. But no new tax has been imposed.

“Other governments in the world endeavour to raise their revenue by imposing new taxes on the people. It is a source of pride for our country that the taxes imposed on the people are the lowest in the world. Our Government is always endeavouring to lighten the burden of the people, and it devotes its revenue for expenditure on projects intended to lift the standard of life of the people in all aspects.

“The Government has earmarked large sums from its revenue for development projects on a large scale. It also set up many new Ministries. For this reason it is not surprising that its total expenditure has amounted to 1,226,516,444 Sa‘udi Arabian riyals. This sum has been apportioned among the various Ministries and Government departments and useful projects according to the directions given by Your Majesty. To the expenditure has been added the sum of 128,483,956 Sa‘udi Arabian riyals in respect of the deficit of the previous Budgets, which the Ministry of Finance must settle this year in order to fulfil its obligations. Total expenditure thus amounts to 1,355,000,000 Sa‘udi Arabian riyals. In order to meet all this expenditure, the Ministry of Finance, with the approval of Your Majesty given in Royal Decree No. 5/1/15/553, has taken from the General Reserve the sum of 211,980,500 Sa‘udi Arabian riyals. In this way the expenditure has been balanced with the revenue.

“These are the broad lines of the Budget for the year 1374. I hope that the Budget will meet with Your Majesty’s approval and wish, which guides us towards achieving a lowering of the cost of living for the people and raising its standard of life. It gives me pleasure also to submit to Your Majesty hereunder details of the major items of expenditure which have been formulated by the Council of Ministers, so that Your Majesty may gain an idea of the grounds for expenditure and of the money that shall be devoted for the country’s development and progress.

Education

“The educational renaissance of this country owes a great deal to Your Majesty. You are its patron, and you have consistently sought to strengthen the pillars of education and spread it in all parts of the Kingdom. The people have come forward with enthusiasm to receive education. The spread of education has been, and still is, Your Majesty’s cherished aim, for no real progress can be achieved without education. The people will never forget that it was Your Majesty who first thought of the founding in this country of a university which would take in all the Sa‘udi Arabian students so that they would receive the highest education at home and among their own people. For this reason it is not surprising that a Ministry of Education has been founded during Your Majesty’s reign, and for this Ministry to have a vote in the current year four times larger than its vote in the previous year. This money will be used for the building of many schools in various parts of the country and for the encouragement of education at all stages. The day is not far when the vote of the Ministry of Education would become

eight times as great as its present vote, with God’s help and the advice of Your Majesty.

The Army

“The army has also received a good share of the present Budget. This is not surprising, because the army is the country’s shield against danger and its protector. If Your Majesty spends lavishly on the army in pursuance of Your Majesty’s wish to strengthen it, then Your Majesty is spending wisely. The army’s share of the Budget has been over 40 per cent of the total revenue.

Agriculture

“The programme of the Ministry of Agriculture has also been full this year, in view of the importance of agriculture — especially in our country, which imports a great part of its foodstuffs. The Ministry of Agriculture’s efforts have been directed mainly towards searching for new fresh water supplies, digging wells, building dams, and studying the best means for the development of land, the raising of production, the guidance of farmers and the giving of loans to them and supplying them with necessary machinery. For this reason, the Budget of the Ministry of Agriculture has been raised in order to enable it to carry out the development projects it has planned.

Communications

“Among the first symptoms of progress in a country is the care given to communications by developing them and building roads, etc. For this reason, the Ministry of Communications has ranked second in the rate of increases in its Budget, in order that it may be able to fulfil the projects for which money has been assigned to it. Among these projects are the extension of the railway system, the metalling of roads, the completion of a system of telephones and wireless communications to link the various parts of the country with each other and with the outside world. This will bring untold benefit to the country, with God’s wish.

Health

“If the body is made sound, the mind will become sound. The efforts which have been devoted for the improvement of public hygiene is aimed at raising the productive capacity of the country. For this reason the Ministry of Finance has been given a suitable share of the Budget. Its vote has been in conformity with the task assigned to it for the building of hospitals in the various parts of the kingdom. Chief among these are the Grand Hospital at Riyadh, the Tuberculosis Hospital at al-Ta’if, and the new Hospital Town at Hida’, which comprises various specialized hospitals. There are also many other projects of great importance for the maintenance of the health of the individual and the nation as a whole.

Law and Order

The reputation which the internal security of this country has is unequalled by that of any security system in any other country, however progressive and civilized. The preservation of this good reputation is in itself a great asset to this country. For this reason the increase in the vote allotted for the purpose of the maintenance of public security has not been less than that in the vote of other ministries. This will make it possible to increase the number of officials charged with the maintenance of public security, the improvement in their conditions of service and the proper organization of the

various departments concerned with public security. The vote of this Ministry has this year risen to double its vote last year. This will enable it to carry out its functions in the best possible manner.

Development Projects

"Money allotted to public projects to be carried out this year has also been tremendously increased. The vote assigned for these projects has amounted to 160,000,000 Sa'udi Arabian riyals. This sum will be spent on a number of projects, including the following:

- (a) The continuation of the rebuilding of the two mosques at Medina and Mecca.
- (b) The construction of a railway between Riyadh and Jeddah and between Medina and the eastern part of Jordan.
- (c) Projects to improve the Pilgrimage and benefit the pilgrims.
- (d) Projects for the provision of fresh water supplies to seven towns in the kingdom.
- (e) The construction of harbours and ports.
- (f) The repair and building of mosques.
- (g) Various projects in Medina.
- (h) Development projects in the eastern region of the kingdom.

"There are also other projects listed in the schedules appended to the Budget. This is in addition to the provision made in the Budget for social reform, charity, and assistance to industrial, cultural, charitable and municipal organizations as shown in the schedule appended to the Budget. Other projects, for which provision has been made in the vote of the various ministries concerned, are given hereunder:

2,200,000 Sa'udi Arabian riyals for the Public Security Department of the Ministry of the Interior, for the purpose of building police stations and prisons on modern lines, and for the establishment of a training centre for fire-fighting and five new fire brigades.

15,770,000 Sa'udi Arabian riyals in the vote of the Ministry of Health for the purpose of establishing a laboratory for the preparation of vaccine, the building of a hospital at Riyadh, a Tuberculosis Hospital at al-Ta'il, a Hospital City at Hida, an Isolation Hospital at Riyadh, and three dispensaries.

4,700,000 Sa'udi Arabian riyals in the vote of the Ministry of Agriculture for the establishment of six agricultural units, the workshop, the dam of 'Ikrimah at al-Ta'if, and the purchase of dredgers, motor cars and equipment necessary for the digging of artesian wells.

11,890,200 Sa'udi Arabian riyals in the vote of the Ministry of Education for the purpose of building 369 schools.

"In the vote of the Ministry of Communications:

8,750,000 Sa'udi Arabian riyals for the wireless telephone project;

1,850,000 Sa'udi Arabian riyals for the telephone project in Riyadh;

800,000 Sa'udi Arabian riyals for the building of marine wireless stations;

2,827,500 Sa'udi Arabian riyals for the telephone project of Jeddah;

14,400,000 Sa'udi Arabian riyals for the construction of the road between Medina and Jeddah;

2,000,000 Sa'udi Arabian riyals for the construction and maintenance of roads in Riyadh;

2,854,150 Sa'udi Arabian riyals for other roads.

3,477,000 Sa'udi Arabian riyals for the Dammam-

Riyadh railway project and the provision of new passenger compartments and other requirements.

(The total is 71,519,350 Sa'udi Arabian riyals.)

"If to this were added the other sums earmarked for development projects (amounting to 160,000,000 Sa'udi Arabian riyals), the total allotted for development projects in the kingdom during the forthcoming year will amount to 231,519,350 Sa'udi Arabian riyals, which is more than 20 per cent of the total revenue of the kingdom.

"We hope that the various Ministries will adhere strictly to the plans outlined in the budget and not dispose of surplus in the vote assigned for a particular purpose or transfer it to another item of expenditure. I have every hope that the various Ministries will recognize the need for adhering to this procedure and will appreciate the grave responsibility assigned to the Ministry of Finance, because surplus in the Budget should be transferred to the General Reserve, which is the centre of the balance of the State's finances.

"Finally, I should like to seize this opportunity to wish Your Majesty continuous success and support. I pray to God to give me power and wisdom to speak and act rightly in order that I may live up to the trust which Your Majesty has placed in me, and in order that I may fulfil the duty you assigned to me and be worthy of the honour which you have bestowed upon me. In all my actions I shall seek the guidance of the Almighty and all-Knowing and the directions of Your Majesty, which guide us all in the performance of our duties and the fulfilment of our obligations. I again ask the Almighty to protect Your Majesty and lengthen your life so that you may remain a treasure for the Arabs and a source of pride for the Muslims.

"Your humble servant,
(Sgd.) SURUR AL-SABBAN,
Minister of Finance and National Economy."

ESTIMATES OF REVENUE FOR THE FINANCIAL YEAR 1374 A.H.

(in Sa'udi Arabian riyals)

1. Petroleum — Royalties, Taxes, etc.	274,374,500
2. Income Tax	692,250,000
3. Zakat	5,150,000
4. Customs and Excise	80,000,000
5. Harbour Charges	3,000,000
6. Port Charges	7,500,000
7. Quarantine charges	7,000,000
8. Land Tax	300,000
9. Sa'udi Arabian Airlines	25,000,000
10. The Railway and Harbour of Dammam	27,600,000
11. Metals	1,600,000
12. Telegraph Department	3,000,000
13. Post Department	1,700,000
14. Telephone Department	200,000
15. Residence Permits	700,000
16. Passports	800,000
17. Motor Car Licences	1,250,000
18. Motor Car Driving Licences	370,000
19. Revenue Stamps	4,000,000
20. Airport Charges	500,000
21. Births, Marriages and Deaths Register	16,000
22. Registration of Companies	25,000
23. Probate of Wills	10,000
24. Registration of Bills	15,000
25. Notary Public	800,000
26. Rent of State Lands	1,100,000
27. Government Sales	500,000
28. Refunded Amounts	250,000
29. Pensions Fund	3,000,000
30. Miscellaneous Revenue	1,000,000
Total Revenue	1,143,010,500
From the General Reserve	211,989,500
Grand Total	1,355,000,000

ESTIMATE OF EXPENDITURE FOR THE FINANCIAL YEAR

1374 A.H.

(in Sa'udi Arabian riyals)

1. The Privy Purse :		24. Aid :	
H.M. the King and Royal Family	44,533,312	Royal Gifts	15,000,000
The Royal Court	5,000,000	Aid to Refugees	1,500,000
	<hr/>	Aid to National Charitable Institutions	1,000,000
2. The Council of Ministers :		Orphanages	1,100,000
Prime Minister's Office	1,800,000	Aid to Industrial Organizations	500,000
Secretariat-General	688,000		<hr/>
Public Relations Office	500,000	25. Farmers' Loans	19,100,000
Control Office	1,500,000	26. Value of Houses	5,000,000
Majlis al-Shura	1,000,000	27. Digging of Wells and Repairs	10,000,000
	<hr/>	28. Expenses of collections of taxes	1,000,000
3. The Ministry of Foreign Affairs	21,000,000	29. Secret Expenses	1,100,000
4. The Ministry of Defence and Aviation :		30. Books and Publications	10,000,000
Ministry of Defence	196,817,847	31. Hospitality	2,000,000
Air Force	33,037,757	32. Transport :	3,000,000
Sa'udi Arabian Airlines	27,063,046	Price of Cars	15,000,000
The Royal Guard	23,073,248	Hire of Cars	1,000,000
Desert and National Guard	192,022,894	Maintenance, Petrol, etc.	5,000,000
	<hr/>		<hr/>
5. The Ministry of Home Affairs :	472,014,792	33. Expenses of Royal Tours	21,000,000
Administration	2,961,730	34. Difference in Currency Exchange	6,000,000
The Principalities	20,517,700	35. Lapses of ministerial votes	5,000,000
Waqfs	7,000,000	36. Afforestation	500,000
Public Security :		37. Grants to Municipalities	3,000,000
Public Security	38,379,350	38. Sundry Purchases	8,416,044
Passports	3,911,540	39. Unforeseen and Emergency Expenditure	6,000,000
Fire Brigades	4,228,140	40. Public Projects :	10,157,032
	<hr/>	Building of Two Mosques	15,000,000
Coast Guard	4,798,670	The Riyadh - Jeddah - Medina	
Umm al-Qura	163,769	Jordan Railway	50,000,000
	<hr/>	Pilgrimage Projects	15,000,000
	81,960,899	New Government Buildings	30,000,000
6. The Ministry of Education :		Building and Repair of Mosques	4,000,000
Ministry of Education	44,805,652	Construction of the Medina	
Model School at al-Ta'if	420,840	Yanbu' Road	6,000,000
Schools in the South	445,100	Repairs to Desert Roads	1,500,000
	<hr/>	Water Supplies :	
	45,671,592	Riyadh	3,500,000
7. The Ministry of Communications	97,227,860	Yanbu'	1,000,000
8. The Ministry of Agriculture	15,930,795	Amlaj	1,350,000
9. The Ministry of Finance and National Economy	33,820,517	al-Wajh	1,350,000
10. The Ministry of Health	39,549,458	al-Laith	800,000
11. The Ministry of Commerce	2,824,000	al-Qunfuda	1,000,000
12. The Judiciary :		Jeezan	2,000,000
Judges and Courts	6,035,020		<hr/>
Notaries Public	632,880	Harbours and Ports :	11,000,000
The Commercial Court	140,000	Jedda	2,000,000
	<hr/>	Jeezan	1,000,000
	6,807,900	al-Qunfuda	500,000
13. Fatwas and Religious Education :			<hr/>
The Grand Mufti and Administration	444,730	Public Projects in the Eastern Region	3,500,000
Educational Centres	7,494,890	Customs and Excise Projects in the Eastern Region	6,000,000
Building of Education Centres	1,990,000	Requisitioning of Property	5,000,000
	<hr/>	Improvements in Medina	6,000,000
	9,929,620	For Building a new Broadcasting Station	3,000,000
14. Welfare	9,848,832	al-Nasiriyah Hospital	1,000,000
15. Public Works	16,200,000		<hr/>
16. Directorate-General of the Hajj (Pilgrimage)	975,720	41. Settlement of Past Debts	160,000,000
17. Directorate-General of Broadcasting	2,197,059		<hr/>
18. Directorate-General of Labour	1,968,490	Total	128,483,956
19. Annual Allowances to Chieftains and Shaikhs of Tribes	26,031,065		<hr/>
20. Salaries	6,963,057		1,355,000,000
21. Pensions	800,000		
22. Equity Compensation to Government servants	500,000		
23. Sadaqahs (Charitable Gifts)	8,000,000		



A Kirghiz tent called Yurt, from Turkestan, at the entrance of the Exhibition Hall of the Budapest Applied Arts Museum.

ISLAMIC APPLIED ARTS EXHIBITION IN BUDAPEST

By Geza Feheravari

Hungary's relationship with Islam called for an exhibition of Islamic applied arts

The study of the Near East goes back a long way in Hungary. Any investigation into the ancient history of the Hungarian people calls necessarily for a study of Arabian historical sources, since these were the first to provide any kind of data on Hungarians in the period preceding the conquest of the Danube Valley. When they came far to the north, the traders of the great Islamic Empire, which arose in the seventh century, gave an account of the geography and the peoples they found there. In the course of their travels, the Arabian merchants and geographers came across the Hungarian people who lived north of the Black Sea at that time.

But a more direct contact with the Islamic East was established during the Turkish wars in the sixteenth and seventeenth centuries. After the Battle of Mohács in 1526, a considerable part of Hungary came under Turkish rule and remained so for about 150 years. Both artists and craftsmen followed on the heels of the Turkish soldiers and officials, bringing with them, and disseminating, the artistic forms and technical processes of the Islamic East. And thus, any study of the political, economic and social as well as artistic life during these 150 years of Turkish occupation calls for a knowledge of the Turkish, Arabic and Persian languages, as well as of Turkish, Arabic and Persian art.

At first, the collection of Islamic art objects in Hungary was confined merely to odd relics still extant from

the days of Turkish occupation. Only those enthusiastic about art dealt with the collection of art objects from other countries, people in easy circumstances who worked with perhaps much fancy for, although little scientific understanding of, the subject. Although it would seem to follow from this that the material at hand is incomplete and sporadic — particularly as far as chronology is concerned — still there are enough objects in the country's various museums and private collections to provide an adequate survey of the arts and crafts of the Islamic people. The classification and recording of this material was begun only within the last few years. The scientific research once begun, plus the great interest manifested in the life and art of the peoples of the Near and Middle East, caused an art exhibition of the peoples of this area to be held.

A brief description of the exhibition

The exhibition is housed in the ground-floor gallery and central crystal hall of the Budapest Applied Arts Museum. The organizers saw to it that the exhibition gave a picture also of the architecture of the Islamic peoples. Thus, as well as the historical relics of arts and crafts found in Hungary, panels of photographs are also displayed on the walls above, showing the most beautiful architectural creations of the Near East. This historical survey of Islamic architecture is naturally completed with a display, also in pictures, of Turkish-built architectural relics here in Hungary, such as the still intact minaret in the town of

Eger, a part of the bastion of the fortress of Szigetvár in Southern Hungary, as well as the mosque and minaret at Pécs. In general, the display of relics still in existence in Hungary from the time of the Turkish occupation is of great importance, and, therefore, the richest collection is composed of such objects.

The exhibition follows a geographical order as much as possible, with Syria and Egypt coming first, followed by Iran, India, Turkestan and the Iberian peninsula, with the Turkish section, comprising the richest material, on display in a separate aisle.

The inhabitants of a very large portion of this area are still leading a nomadic life. City life appeared very early in the centres of agricultural areas and river valleys of the Near and Middle East, while at the same time the dwellers of the immediately adjoining steppe country and deserts lived a nomadic, pastoral life. The two modes of existence are a principal factor in the history of the Near and Middle East. The Khirgiz tent, or so-called *yurt*, at the entrance of the exhibition hall is an attempt to illustrate these two modes of existence. It is displayed in cross-section so that its structure and furnishings are well in evidence. The rugs, which take up a large place in the tent furnishings, are the products of ancient nomadic art. But in addition to such creations of nomadic craftsmen, objects manufactured by city handcraftsmen, particularly metalwork, are exhibited in the tent as well.

Syrian and Egyptian exhibits

The first display in the exhibition is a collection of metal-craft creations from Syria and Egypt. Syria and Palestine constituted the cradle of Islamic art, for it was there that the Hellenistic traditions were living on, taking root in Islamic art. In the sphere of arts and crafts, the metalwork and pottery of Iran had been considerably advanced before the Mongolian invasion, but Syria and Egypt took the lead following the invasion. The Mameluk metalworkers in the thirteenth to sixteenth centuries produced superb creations. Among objects of this sort, copper vessels richly decorated in silver and brass, from Syria and Egypt, are represented at the exhibition. One piece of special significance is a brass bowl with arabesque *motifs* in silver. The pattern along the edge is contained within two narrow bands of silver, covering most of the vessel's side. The background of the side bears an engraved pattern. Below the lower silver band, three-leaf *motifs* appear, also in silver. On the side there are eight medallions trimmed with a lace pattern. On the first figure an inscription running round it furnishes the approximate date of the vessel: "Glory to our Lord, our Sultan, our Guardian, the King of the World, Qalaun al-Alfi". Among the medallions, on tendrils of silver, there are four birds each, which suggests an Armenian influence.

Persian exhibits

Further on, Persian objects of metalwork are displayed which, dating from the Seljuk period, are the most ancient. All three of them, that is, a vessel with a cover, a fragment of a vase and the lower part of a water-pipe, are the gifts of Aurel Stein, world-famous Orientalist of Hungarian origin. Apart from these few ancient pieces, the bulk of the metal objects date from the seventeenth and eighteenth centuries. A significant number of objects done in metal consist of animal figures, most of which are of iron richly

decorated in silver and gold. These animals may be divided into two categories. Apart from objects of pure decorative art, very significant are the animal-shaped ember-holders. Of the first group, a deer and a gazelle with gracious lines, as well as a walking rooster, are worthy of mention. The rooster is the only animal of this kind to be modelled in motion. The ember-holders are usually of copper. Two such pieces are on display at the exhibition, a demountable peacock and a duck, the backs of which may be opened. These date somewhat later, about the eighteenth century.

The art of pottery germinated in three centres in Iran — Rayy, Sultanabad and Rakka. History reminds one often that Iran imported a great deal of ceramic ware from China in the days of the Abbasides. Chinese ceramics had a telling influence on the development of Islamic ceramics. The Mongolian invasion caused a regression in this field as well. All three centres were wiped out, and only Sultanabad was able to recover in the beginning of the fourteenth century. The exhibition contains objects from each of the three cities. Characteristic of the china-ware is the transparent lead glaze, touched with iron oxide, tinting it with shades of green, turquoise, violet and other colours. A vessel from Rayy, an incense-burner with bird *motif*, a plate from Rakka and a lustration bowl from Sultanabad represent the most exceptional works of art respectively. The collection of more recent Persian ceramics — from the sixteenth and nineteenth centuries — reveal that the products of Persian workshops began to be enriched in colour. Alongside the earlier types of design worked under the glaze appear vivid colours applied to the glaze, the Shiraz style.

Indian and Eastern Muslim people's arts

Beyond the Persian objects, still in geographical order, is a showcase of art objects of the most Eastern Muslim peoples, the peoples of India and Turkestan. An interesting technique in Indian metalwork is the application of gold and silver designs to objects fashioned from the so-called Bidrih alloy, represented by very lively examples at the exhibition. Introduced as well are a few characteristic pieces, including vases and vessels with covers made with the *champ levé* glaze technique. Here we come across an interesting feature in Indian pottery, the black earthenware vessel with silver inlay.

The copper coffee pots and teapots with turquoise inlay, *niello* (black enamel) and engraved designs, as well as a leather flask and an embroidered leather tablecloth with *appliqué*, give an idea of the art of Turkestan.

Although Arabian rule on the Iberian peninsula had ceased by the fifteenth century, the forms and techniques, by then deeply rooted, lived on for centuries. Thus, the ceramic pieces with their lustrous glazes — so characteristic of this area — survived as long as until the sixteenth and seventeenth centuries. There are numerous such objects on display at the exhibition, created in the workshops of Manises, Malaga and Paterna.

The Turkish objects of Hungarian origin

The Turkish material — which makes up a significant portion of the exhibition — is composed mainly of relics found in Hungary, left over from the days of the Turkish occupation. Considerable care was taken for the display of this material, so that it should be replete. In examining it, close attention should be paid to any evidence of Hungarian

influence on Turkish objects, and, conversely, of the extent to which the one-and-a-half centuries of life under the Turks influenced Hungarian arts and crafts.

The excavation work under the fortress of Buda, at Esztergom, Szigetvár, Eger, etc., has brought to light rich material dating for the most part from the seventeenth century. The greater part of the material from the second half of the sixteenth century was destroyed in the battles which ensued, for even the Turks were not able to make themselves at home in the newly-occupied territory. The officials of the Turkish occupation administration were changed often, which may partially explain the fact that the more important art treasures of the luxurious East never found their way to Hungary in the days of Turkish occupation. The material excavated consists of kitchen utensils, copper and earthenware vessels, weapons, brocaded cloth, needlework and prayer-rugs. Metal vessels made in Hungary at that time did not even approximate to the standards of Mesopotamia and Syria, nor do they bear nearly so rich designs. Articles made in Hungary are very simple, the

excavations at Esztergom (northern Hungary) have revealed the remnants of a kiln. It is to be supposed that such kilns existed in other parts of the occupied territory as well. From the kiln of Esztergom, two tureens with feet were found with several lines of inscription in Turkish. Both were shown at the exhibition. The most characteristic form of vessel are the tureen with feet, and the graphite-plated and glazed cruse, both of which are still living forms of Hungarian folk-art. Among the tureens with feet, few are coloured or decorated. They are usually covered with simple green or yellow glaze. The cup-shaped, so-called "stove-eyes", dipped in green glaze, make an interesting part of the objects on display, and the collection of the relics of this period is completed with glazed clay pipes, which were found at the excavation of the fortress of Eger.

Turkish objects of Turkish origin

Turkish material from beyond the frontiers of Hungary is adequately represented. As far as the quantity and



A view of the Applied Arts Museum of Budapest, Hungary, built by Odon Lechner in 1896.

major portion of them without exterior design, and, according to their purpose, for the most part tin-plated inside and out. The beauty of hammered-out vessels is strictly in their form, after the traditions of Persian, Mesopotamian and Syrian art forms, the which three sources are decisive factors in Ottoman-Turkish art.

Besides the kitchen vessels, exquisitely worked articles of everyday use, candle-holders, pen and ink stands (*kalems*) and the like are to be found. During the period of Turkish occupation, the small silver cup gained favour, with its animal form, usually a deer, in the middle. This craft flowered in southern Hungary, and the Museum of History has a number of examples in its possession.

Although it is true that no mention was ever made by Turkish travellers of Turkish ceramic shops in Hungary,

quality of the objects are concerned, the products of the goldsmiths are in greatest evidence. Rugs, silver Qur'án-holders, coffee pots and mugs proclaim the craft and patience of the Turkish masters.

Turkish ceramics, which developed in two main centres, Kutahia and Isnik, are introduced by objects from the sixteenth to nineteenth centuries. Both manufactures are characterized by the lively red and blue colours, lavishly applied to the plates, cruses, vases and wall-tiles on display.

Turkish carpentry is represented by a suite of furniture from the end of the nineteenth century which presumably comes from the palace of the Sultan, 'Abd al-Hamid. It consists of a canopied sofa, an armchair with extended seat, a small table, a picture frame and stands, all richly carved and ornamented with horn and pearl inlays. Specially note-

worthy is a screen, the miniature carvings and inlaid lattice-work of which bear witness to the immense patience of its maker.

Along with Turkish furniture are Syrian marquetry tables, chairs and stands, as well as a Persian round table and two armchairs. The surface of the latter is covered with horn and copper inlays. On the back of the chair, above the cushion, an inscription in white on black on the medallion tells us: "This armchair, ornamented with stars, is so precious that it could be the throne of the kings of the Orient".

The built-in glass cabinets contain the *Karagöz* shadow-show, favourite amusement of the Turks. The show was usually given in the month of Ramadhan. Its typical figures were known even to the children, the main ones being *Karagöz* and *Hajivat*, the ever-wrangling, witty comedian, and *Chelebi*, always dressed according to the latest fashions. The origin of the *Karagöz* show should be sought for in the Far-Eastern *Wayang* plays. The predecessors of the *Karagöz* play can be found in Asia-Minor as early as the thirteenth century.

The Budapest Applied Arts Museum has a rich Turkish velvet and brocade collection in its possession. These brocade and velvet Turkish caftans, saddlecloths and dolmans reached Hungary either as booty or as gifts of Turkish envoys.

Turkish embroidery, which took over the *motifs* of old brocade and wall-tiles, brought about a great change in Hungarian embroidery. The *motifs* and patterns of the Turkish pieces on display can be clearly recognized in the embroidery of the Hungarian aristocracy after Turkish rule (from the seventeenth to nineteenth centuries).

Rugs

Rugs are to be found in considerable number at the exhibition. Above each showcase rugs are hung corresponding to the region represented below it. The series begins with a fraction of a Persian silk rug dating from the sixteenth century. Next come rugs manufactured in several Persian shops from the seventeenth to nineteenth centuries, but, apart from these, Caucasian, Turkestan and Indian rugs are also in evidence in fair number.

The richest rug collection is that on Asia Minor. Although, as a consequence of almost constant warfare in Turkish occupation zones, not many rugs have come down to us. Still, this popular Turkish article was brought in great quantities to the territory of the Hungarian kingdom and Transylvania. One group of Turkish rugs is called in Hungarian literature "Transylvanian" rugs. These rugs were brought to Hungary through the large cities of Transylvania, and hence their name. These rugs have remained in great number to this day, for the magnates and rich citizens of Transylvania donated rugs to churches as a sign of their piety. Turkish rugs can be found on the walls of many Transylvanian churches even today. Similarly, Yordes, Ladik and Ushak rugs still exist in no mean number. The bulk of them date from the seventeenth century. Numerous Turkish rugs of later manufacture are on show at the exhibition.

Under the arches of the central crystal hall of the Budapest Applied Arts Museum, large-sized Armenian, Sumac, Sillée-Sumac, Derben, Kazakh, etc., rugs were displayed, which suit admirably the Oriental style of the architecture of the museum building.

An Arabic room

Lastly, mention must be made of an Arabic room, the inner wainscot of which was made in Damascus in 1802 and which arouses very great interest at the exhibition. The wainscot is ornamented with embossed stuck-moulding, and with landscapes in flower-decorated frames. The decoration of the room shows a peculiar mixture of European and Turkish rococo elements. There was probably once a *mihrab* (prayer niche) in one of the corners, the walls of which have been lost since. Its place is covered with a Turkish rug.

On the bench around the walls were placed rugs and cushions of more or less contemporaneous style. On the built-in shelves of the background, ceramic pieces, as well as plated and enamelled vessels and objects of copper and brass, can be seen, dating from the nineteenth and twentieth centuries. On the Qur'an-holder in the foreground is an eighteenth century hand-written book, containing verses praising the Prophet, and behind it a water-pipe. In the corner is a six-footed table with carved plates, a rose-water sprinkler, a lacquered box and a metal tray. A filigree lamp with ornate carvings hangs from the ceiling.

The Near East exhibition offered a great deal to Hungarian research workers. In studying the historical material on display, they could note the interaction of the contemporaneous Hungarian and Turkish art of the Turkish period, the result of which is manifest in the deviations of the *motifs*. *Motifs* from the Turkish arts and crafts were used in Hungarian ornamentation, especially in textile and ceramics. But Hungarian masters did not imitate purely and simply the Turkish *motifs*, they transformed them and organically implanted them into Hungarian folk-art.

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IRAN AND

His Majesty King S

on FRIDAY, THE 12th AUGUST,

This is the first time for Centuries that a

Brothers

SA'UDI ARABIA

Population : Estimated at about 4,000,000.

Area : About 800,000 square miles.

Education : There are about forty primary schools and education is spreading fast. The establishment of a university is being contemplated.

Practically all schools are maintained by the Government.

Flag : Green oblong with a white Arabic device in the centre — "There is no God but God; Muhammad is the Messenger of God" — and a white scimitar beneath the lettering.



Above — His Majesty King Sa'ud I is being received by His Majesty the Shahinshah of Iran at the Mashhad Airport. Behind the Shahinshah of Iran is His Excellency Mr. Ghaus Hamza, the Sa'udi Arabian Ambassador to Iran.



Sa'udi Arabia in modern economic terms is only ten years old.

Top centre — The Mayor of Teheran, Mr. Muntasir, is offering to His Majesty King Sa'ud I some Irani presents.

The importance of Sa'udi Arabia in the world's economic and political pace under His Majesty King Sa'ud I.



Left — His Majesty King Sa'ud I is receiving a deputation of the 'Ulama of Iran.

Our picture shows His Majesty shaking hands with one of the religious dignitaries of Iran.

The deputation, consisting of the forty-seven 'Ulama, thanked His Majesty King Sa'ud for his efforts to make the Pilgrimage to Mecca more amenable. It also requested him to erect a mosque in the Medina Cemetery, known as al-Baqi', where many of the Companions and relations of the Prophet Muhammad are buried. His Majesty in replying to this request said that he would spare no effort which would help Muslims to follow in the footsteps of the Prophet Muhammad and his "rightly guided" Caliphs, and that as to the building of a mosque on the site of al-Baqi', he would not do anything unless the Shar'a, the 'Ulama and Muslims, had agreed upon it. This, he said, was his way of life in all his actions. Here he quoted the verse of the Qur'an which reads: "... Those who do not decide by what God has revealed, are the disbelievers" (5:44). "... And those who do not decide by what God has revealed, are unjust" (5:45). "... And those who do not decide by what God has revealed are the transgressors" (5:46).

The idea in these three verses, His Majesty continued, has been repeated thrice to emphasize the importance of responsibility of those who are at the helm of affairs of Muslims. His Majesty ended by saying that in all matters, whether religious or secular, this was his norm of life.



SAUDI ARABIA

State Visit to Iran

23rd DHU 'L-HIJJAH, 1375 A.H.

from Arabia has set foot on Persian Soil

Brothers

IRAN

Population : About 16,000,000.

Area : 628,000 square miles.

Education : Since 1943 primary education is compulsory and free. There are over 5,000 schools. There are universities at Teheran and Tabriz, and university colleges at Ispahan, Shiraz and Mashhad.

Flag : White, bordered with Green (top) and red (bottom), with arms (lion and sun) in centre.



World affairs is increasing at a rapid rate. The visit of King Sa'ud.



Above — His Majesty the Shahinshah of Iran is calling upon his royal guest, His Majesty King Sa'ud I, at the Sahibqiran Palace. To the right of the Shahinshah of Iran is standing the Sa'udi Arabian Ambassador to Iran, His Excellency Mr. Ghaus Hamza.

There was no Sa'udi Arabia before 1945 as an economic entity.

The two sovereigns discussed ways and means of strengthening their common cultural and political ties.



Right — His Majesty the Shahinshah of Iran is greeting His Majesty King Sa'ud I at his arrival on Persian soil.

According to the Muslim East traditions, the two sovereigns afterwards embraced each other.



Bottom centre — His Majesty King Sa'ud I of Saudi Arabia, who has the unique distinction of being the Protector of al-Haramayn al-Sharifayn (the Two Sacred Precincts of Mecca and Medina).

WHAT AILS THE WORLD OF ISLAM TODAY?

Its present crisis not wholly due to the working of alien forces

By Sa'eed Malik

The share of responsibility of earlier Muslim intellectuals and Mystics in the difficulties of the Muslim World today

Various have been the reasons for the downfall of Muslim power. Not a few of these relate to political, social or historical causes. Quite often in our search for reasons we overlook the religious aspect of the question. By the religious aspect I mean the interpretations given to the Qur'an and the Hadith by Muslim scholars, legists and theologians.

Not infrequently in the past, as in the present, commentators have overloaded the Qur'an with out of place, and at times opposing, interpretations. The result of this was that the average Muslim could with difficulty grasp the real spirit. Canon law was made rigid in its interpretation and in many ways out of step with the spirit of Islam. Not only did the traditional law refuse to use reason, it became dogmatically irrational.

It is only the superficial observer who thinks that the present crisis in the world of Islam has been wholly due to the working of alien forces. We should not forget that the upheaval witnessed in Turkey, and which sooner or later might come to other Muslim countries, has been mostly dependent on the forces within. It is now admitted that most of the spiritual miseries and social difficulties of the present-day Muslim world are due to earlier Muslim intellectuals and mystics preaching un-Islamic mysticism, some of whom, at any rate, gave imaginary interpretations to the Qur'an and the Sunnah (the Practice of the Prophet Muhammad).

Meeting new situations

While the spirit of all prayer is social, in our study of the teachings of Islam we, as Muslims, have to accept the interpretations given by the Prophet Muhammad. Earlier interpretations of some of the laws promulgated by the Qur'an and those entertained in the Sunnah could not be expected to cover several new situations which the Muslims had to meet in the course of time. Such situations necessitated further searching of the meanings and the interpretations of the Qur'an and the Hadith in the light of those requirements. Therefore, while following such interpretations we should not forget that God Almighty has also enjoined on us — and the Prophet has endorsed it — that the Muslims should use their intellect and conscience according to the time. This point can very well be brought out by a famous tradition of the Prophet Muhammad: When Mu'adh was appointed ruler of the Yemen, the Prophet is reported to have asked him how he would decide matters coming up before him. "I will decide matters according to the Book of God," he said. "But if the Book of God contains nothing to guide you?" "Then I will act on the precedents of the Prophet of God," Mu'adh said. "But if the precedents fail?" "Then I will try to form my own judgment."

The foundations have already been laid. We have now to build higher up on those foundations, not forgetting to make changes here and there according to the exigencies of the times. But our vision has all the time to remain fixed on the unchangeable Word of God. It is the task of those who

believe to subordinate themselves to the Will of God, which for Muslims is defined in the Qur'an.

Turkey's example

The chapter "Progressive Adaptation to New Conditions" in the *Turkish Sermons in the Age of the Republic* (published by the Turkish Government in 1927) clarifies this point very clearly. While it deprecates unlettered religious hypocrites, it emphasises the need for clearer thinking and a progressive attitude. It says:

"... The religious hypocrites used to be against civilization and progress. ... After the death of the Prophet, a new set of needs arose; times advanced, and ideas changed. For that reason wise men searched in the Holy Qur'an, in the words of the Prophet, and in the actions of those who were Muslims at the time of the Prophet. They accepted the main ideas of Islam without tampering with those conceptions concerning the existence of God and His unity or the righteousness of the Prophet, and they derived ideas about purification, *namaz* (prayers), and other orders of God from the Qur'an and the words of Muhammad; and, having accepted these in a way suited to their intelligence and knowledge, they adopted a course of action of their own. From this you may understand that Islam is a religion suited to any century. According to the changing ideas and according to the needs of the century it can be accepted in a manner suitable to the mind. Of course, the freedom of thought which is in Islam does not exist in any other religion, and it is because of this that it has spread so widely. . . ."

Iqbal was very enthusiastic about the Turkish nation. Speaking about modern Turkey in his *Reconstruction of Religious Thought in Islam*, London, 1934, he wrote:

"... The truth is that among the Muslim nations of today, Turkey alone has shaken off its dogmatic slumber, and attained to self-consciousness. She alone has claimed her right of intellectual freedom; she alone has passed from the ideal to the real — a transition which entails keen intellectual and moral struggle. To her, the growing complexities of a mobile and broadening life are sure to bring new situations suggesting new points of view, and necessitating fresh interpretations of principles which are only of academic interest to a people who have never experienced the job of spiritual expansion. . . ."

What do we see around us today?

The harm done by pseudo-mysticism to Islam

Most Muslims are mechanically repeating old values while it is time to create new values, and the Turk, we are told, is the first on the way. "In him," says Iqbal, "life has begun to move, change and amplify, giving birth to new desires and suggesting new interpretations."

A writer has very ably pointed out that "by the extreme philosophies of al-Ghazzali and Ibn Rushd — the extreme intuitionism of the one and the extreme rational-

ism of the other — Muslim thought was lost in the clouds of mysticism". The result was backsliding from the path of spiritual progress, and the decadence of Muslim society, followed by complete loss of independent thought.

Expressing much the same view, our poet-philosopher, Iqbal, goes a step further and warns us that Islam will not tolerate "any revival of medieval mysticism which has already robbed its followers of their healthy instincts and given them only obscure thinking in return. It has during the course of the past centuries absorbed the best minds of Islam, leaving the affairs of the State to mere mediocrities". He continues: "Modern Islam cannot afford to repeat the experiment. Islam has already passed into the broad daylight of fresh thought and experience; and no saint or prophet can bring it back to the fogs of medieval mysticism."

In another place he says: "Mysticism has no doubt revealed fresh regions of the self by making a special study of the experience. Its literature is illuminating, yet its set phraseology shaped by the thought-forms of a worn-out metaphysics has rather a deadening effect on the modern mind. The quest after a nameless nothing, as disclosed in Neo-Platonic mysticism — be it Christian or Muslim — cannot satisfy the modern mind, which, with its habit of concrete thinking, demands a concrete living experience of God. The scientific observation of nature keeps us in close contact with the behaviour of reality and thus sharpens our inner perception for a deeper vision of it".

From the second century of the Hejira, Muslim thinkers with their blind following of formal doctrines, Muslim theologians with their neo-Platonic and pseudo-mystic philosophies of their age, and the Muslim Sufis with their own representation of religion, obscured the real Islam. "The pious and the wise took to mystic seclusion. Their descendants degenerated and became the dancing dervishes and keepers of shrines".

This also had the effect of loosening the moral structure of Muslim society. Professor Bernard Lewis, of London University, while tracing the causes of the degeneration of Islamic society, says that even "before the impact of Westernization, from say the late eighteenth century onwards, the corporate structure of traditional Islamic society, though worm-eaten, was still standing, and the complex system of social and moral duties associated with it was still functioning. Then the old order was shattered, not by the wicked imperialists, but by the native reformers, men of the stamp of Mahmud II in Turkey and Muhammad Ali in Egypt, who destroyed better than they built. Nothing has come to replace the old bonds. That is the cause of the social and political formlessness, which has struck so many observers of modern Islamic societies, the absence of any but purely personal and family loyalties, the disappearance of the old social ethos and the breakdown of the old social cohesion have left a dangerous gap which Western social ideals and institutions have failed to fill..."

While these are essentially the views of a Western scholar who has tried to exonerate the West of the charges of intrigues which ultimately led to the downfall of the Muslim power, we should not overlook the fact that the vital neglected aspect is the need for distinguishing what exactly in Islam is beyond the chains of time and space. The Qur'an, as God's revealed word, is beyond any limitations of space and time. But all interpretations, through the inevitable human agency, are conditioned by the age and environment in which they are propounded. The attitude of the Muslim intellectuals made the spirit of Islam foreign to the Muslim masses and kept them strangers to the world of action. This

ultimately led them to a static life not preached by Islam. The various religious, or rather sectarian controversies among different sections of the Muslims and on a larger scale in various Muslim countries, not excluding political factors, had the effect of diverting their attention from the straight path set by Islam. To quote Iqbal: "The masses of Islam were swayed by the kind of mysticism which blinded actualities, enervated the people and kept them steeped in all kinds of superstition". It made concentration of Muslim thought on scientific development impossible. It is no wonder, therefore, to find scientists and scholars of other nations grappling with nature, trying to find new vistas in medical and other sciences while the Muslims, forgetful of what their ancestors had achieved, have not yet been able to free themselves from their internal petty controversies and the political machinations of others.

Task before the Muslims

The task before the Muslim of this modern age, therefore, is very great. He has to rethink the whole system of Islam without completely breaking with the past. In the words of Iqbal, it was Jamal al-Din Afghani¹ who realized the importance of giving a new life and vigour to Muslim thought, and this would have served "a living link" between the past and the future had he applied his whole time and attention to this vital question.

Under the heading "Encouragement of Intelligence and Science", the *Turkish Sermons in the Age of the Republic*, mentioned earlier, contain the following passage which deserves very careful consideration by the present-day Muslims all over the world. It reads:

"... Islam is a religion based on reason. Our Prophet says, 'One's religion is his reason. One who does not have reason cannot have religion'. Ignorant persons who wish to teach false ideas as part of Islam are doing the greatest harm to their religion and restricting the high spirit of Islam. It must be known that we Muslims are behind other nations in science, skill and commerce. They have gone far ahead of us. It is a heavy shame for us, but it is not proper to hide shortcomings. The chief reason of our backwardness is lack of knowledge. Let others say what they like; it is science which will raise a man's head to heaven, and it is the lack of knowledge which will carry man under the ground. That is the disease which has been the reason of our troubles for a long time, and whatever damnation has come to us is due to our lack of knowledge. We do not suffer just because we are Muslims. The present conditions are due to the fact that we are clumsy. In Islam there is no laziness. Our religion does not teach us to live like dead men. Our religion commands us to be watchful and strong. . . . If we had obeyed the commands of God, we should not have our fields barren, and we should not have our oils, iron and coal and other minerals hidden under the earth. . . ."

Earlier Muslims had brought about a change in the then world order. They had ushered in an era of peace, justice, freedom and progress with the very simple and straightforward principles of Islam and the teachings of the Prophet Muhammad. Islam brought about a social order from which class struggle disappeared. It spread from people to people forming the Islamic brotherhood. Their pious lives, their virtues of truthfulness and courage, played no small part in their advancement. It was Napoleon who said: "Courage and virtue preserve States but vice ruins them". Iqbal in

his very forthright manner pointed out its consequences to the Muslims in the couplet:

Nature does overlook the defects of individuals,
But it does forgive the shortcomings of a people.

Yusuf Ziya, the famous Turkish writer, in his book *The Religion of Islam*, says:

"The person who is nearest to God is the person who is kind and virtuous. In the sight of God one person cannot have a better place than another. A person can obtain a place near God by being virtuous. . . . In Islam there are no false ideas at all. Islam is the highest and most perfect religion. It is misunderstanding Islam to think that it is composed of *namaz* (prayers) and fasting. *Namaz* and fasting are merely signs. Islam stands for a good character and a high morality. . . . Worship must be the result of the love of God and humility of heart. . . . Islam combines in itself morality, faith and worship."

Superficial problems

When I talk of knowledge and progress, I do not mean the scientific thought given to mankind by Darwin and Freud, nor the modern philosophies of life propounded by Hegel and Marx. These philosophies from the Islamic point of view, instead of raising the moral standards of mankind, have brought humanity to an animal level.

As time passed, Muslims began directing more and more of their time and energies towards the solution of superficial problems. They created controversies on questions such as "whether Jesus had died a natural death, or, when crucified was raised to heaven alive", or whether the Attributes of God form part of His person or are separate. Such unrealistic and unprofitable thinking was not different from those Greek thinkers, who after the heyday of Greek thought indulged in superficial philosophical discussions, such as "whether a person could be called sitting when he actually sits down or when he is about to complete the function of sitting", or again, "when shall we call a person asleep — when in a semi-conscious state or when sound asleep". This led to no constructive imagination or made no improvement in the then shattered social order.

Another cause which has contributed to the backwardness of the Muslims has been the wrong and un-Islamic belief of the Muslim masses that this world is meant for others and that they have only to look forward to a kingdom in the Hereafter. Islam is no doubt spiritualistic and depends on belief in a life after death, but the wrong conception that this world is not meant for the Muslims has already cost the Muslims their political freedom, their economic independence and their intellectual liberty. Nothing could be farther from Islamic teachings. A study of the teachings of Islam will show that Islam does not create any difference between spirit and matter. Both of these are organic and complementary. Islam does not preach a life of escape. Indeed the Qur'an says: "Forget not thy share in the world". The Prophet Muhammad says: "There is no asceticism in Islam". Interpreting the true spirit of Islamic teachings Iqbal observes: "To the faithful the entire world of matter is prey".

Message of Islam

Islam has a clear message: Do not renounce this world in order to gain the next world. Altaf Husain Hali was repeating the Qur'anic truth when he said: "God does not

change the condition of a people until they change their inner selves themselves". Does not the rise and fall of nations give us the same lesson?

With the Qur'an, human life is not an empty shell: it has a reality of its own, a moral responsibility. Life on this earth is a necessary passing stage. Therefore, while collecting our shares of this world, we have to keep an eye on the Hereafter. Sa'di Shirazi has interpreted a Hadith thus:

"The Prophet says this world is a link between this and the next world. This is not a place to stay in: he who comes has to pass on."

Iqbal awakens the present-day Muslims to their noble status and exhorts them to a life of struggle — for power, for greatness and for glory. And the Qur'an gives them the standing message of hope and promises a happy future for them. It says: ". . . and lose not heart nor grieve; for ye shall be supreme, provided ye have faith".

The principles of Tauhid

With the passage of time the pure principles of *Tauhid* (the Unity of the Godhead) have received an impress of heathenism. On the other hand the universal and impersonal character of the ethical ideals of Islam has been lost through a process of localization. No culture can survive unless it contains elements which will ensure its cohesion. It must have sufficient elasticity so as to accommodate the demands of changing conditions. A civilization which is founded on the idea of permanence loses its grasp and ceases to inspire men. For quite a long time Islamic law has remained static. No new developments have taken place which can be used as an effective instrument for the realization of Islamic ideals. The institution of *Ijma*¹ in Islam is one of the most original contributions of Islam to legal thought. In the democracy which *Ijma*, as one of the fundamental sources of Islamic law, is destined to produce, the lead will always remain in the hands of enlightened people. This is quite different from the democracies we see around us today, in which only numbers count.

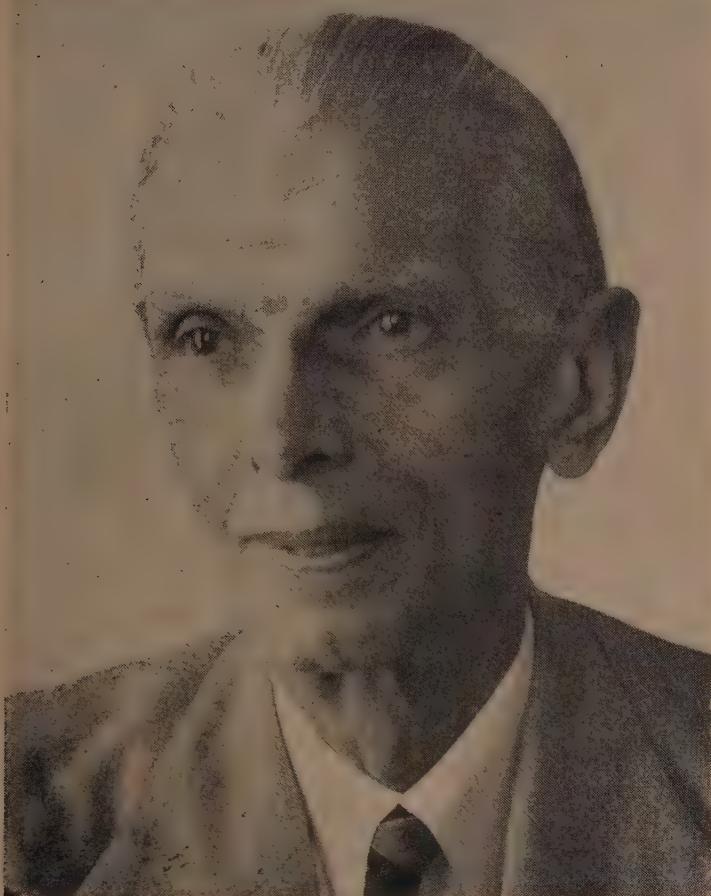
The famous British thinker, George Bernard Shaw, in his book *Getting Married*, was seeing well ahead of his time, and rightly so, when he says, "I believe the whole of the British Empire will adopt a reformed Muhammadanism before the end of this century . . .". Shaw thought only of the British Empire. No doubt the forces of nature now working may one day — and that not too far off — open up before a much greater Islamic thought and influence. Only Muslims have to exert themselves from inside to bring that day nearer.

Tear off the hard crust

Before I conclude, I think it would be appropriate to recall the prophetic words of Iqbal, who, with his deep study of Islam and the various trends of Islamic thought, comes to the conclusion that "the only alternative open to us is to tear off from Islam the hard crust which has immobilized an essentially dynamic outlook on life and to rediscover the original verities of freedom, equality and solidarity with a view to rebuild our moral, social and political ideals out of their original simplicity and universality". He was not unaware of the damage done by various interpretations given to the Word of God and the sayings of the Prophet when he wrote these words. It is now up to the modern Muslim scholars and legists to take steps to implement these words.

1 An Indian Muslim poet (d. 1914). His poem, *Mussaddas*, contributed in good measure towards the regeneration of moribund Muslims of India.

2 The consensus of opinion of the learned on a social problem.



FROM “THE MUTINY” OF 1857 TO PAKISTAN

“In Islam, religion and not the country, makes the nation”

By A. B. Sultanul ‘Alam Chowdhury

The Founder of Pakistan, the late Qa’id-i-a’zam Muhammad ‘Ali Jinnah (d. 1949).

The rise and fall of a nation is determined by the fluctuation of the cardinal force of the nation’s life

Since the disappearance of the last vestige of ascendancy from the Red Fort in Delhi, Muslim India has passed through several phases of social and political upheavals — each leaving its mark in history.

The sudden fall of the Muslims from the highest pinnacle of political greatness, their becoming slaves and their backwardness in every sphere of life, led many candid thinkers to surmise that the unfortunate Muslims of India were destined to meet the same fatal end as the Muslims of Spain met when the Cross supplanted the Crescent on the towers of Granada. The transfer of power from the Muslims to the British mattered little to the Hindus and other communities of India. To them it was only a change of masters, but to the Muslims it was a national sleeping sickness — a political death. Why and how the Muslims of India fell is and will always offer an interesting field of research.

To place the whole responsibility for the fall of a nation on a particular monarch or his successor without taking into consideration the dominating forces and factors of social evolution is often unsafe and logically inaccurate. A particular king or an individual may be responsible for the rise and fall of a particular dynasty, but the rise and fall of a nation as a whole is determined by the fluctuation of the cardinal force, inherent in the nation’s life. The long and uniform sovereignty, the natural fecundity and abundance of the soil, the luxurious splendour and climax of civilization, combined with the currents and cross-currents of conflicting cultures, introduced a silent and slow poison into the vitals of the Muslim Empire in India. Hali (d. 1914 C.E.), the great poet of Muslim renaissance in India, lamented in a

much later age the tragic fate of the Muslims with these memorable words:

“The mighty ship (power) which travelled the seven seas has, at last, suffered wreck at the mouth of the Ganges”.

The Wahhabist movement

During the second half of the eighteenth century the movement of Wahhabism was gathering strength in Arabia and other countries of the Middle East. In a later age its forces entered India through the rocky defiles of the Punjab. Whatever might have been the drawbacks of that rigid and austere movement, the central idea that guided the Wahhabis in India, as well as elsewhere, was the revival of Islam in its pristine form and the foundation of an empire on that line. The idea of founding a Wahhabi Empire in the North Punjab first, and later on in the other parts of India, faded away with the fall of the illustrious Sayyid Ahmad (d. 1831 C.E.) and his famous disciple Shah Isma’il (d. 1831 C.E.) at the fatal field of Balkot. The movement, though paralysed, did not die; it went underground and subsequently played a great role in the fermentation of the Sepoy Mutiny in 1857.

The Wahhabist movement was the last sign of life during the closing days of the sultanate at Delhi. But as it failed to take firm root owing to the want of mass support because many wrongly interpreted it as a new religion, it brought about the downfall of the Muslims of India.

British modernism and Muslims in India

After the mutiny the Government of India passed from the East India Company to the British Crown, and the Muslims of India sank in an agitated sea. The British rule

in India brought in two factors: the yoke of slavery and the forces of modernism. The Hindus, long before, adapted themselves to the British system and acquiesced cheerfully in the changes that were taking place all round. But the Muslims in general, as they considered the cultural domination graver and more dangerous than the political one, adopted an intransigent attitude towards British modernism, the British mode of life, the British system of education and, indeed, everything British. The abolition of Persian from the Court and the introduction of English instead led the Muslims to the wilderness. They, like all proud but fallen people, disdained at that time to learn anything from the new teacher. On the other hand, the Hindus, who were well-equipped with English education and adapted to the changing conditions of life, monopolized the loaves and fishes of the Government, grew politically more conscious and became the virtual rulers of the country under the paramountcy of the British Crown. But the Muslims, in spite of a glorious tradition, became a people without a career.

When the Muslims of India were sleeping a sleep of death, the world around was going into the melting pot. Changing conditions of life, revolutionary forces of modern science and philosophy, momentous inventions and discoveries pervaded this planet of ours and human civilization was decidedly on the verge of a new phase. At that critical juncture, what renaissance for Muslim India demanded was something other than the spirit of medievalism.

It is the verdict of history and the dispensation of the Divine Providence that a nation which defies the evolutionary process of civilization and fails to keep pace with the dynamic forces of time is doomed to annihilation. The man who first realized that was the great Sir Sayyid Ahmed Khan (d. 1898 C.E.). He adopted the principle of treating poison with poison. He understood that the yoke of slavery which was thrust upon the Muslims could not be shaken off except by an intellectual revolution in the society on modern lines. When he presented the "Aligarh Programme" before the Muslims, a storm of opposition was raised by the adherents of the old school; but he, with unflinching zeal and ardour, brought the movement to a triumphant end. He founded the Muhammadan Anglo-Oriental College (now the Muslim University) at Aligarh in 1877. After twenty-nine years of Calcutta University, the Indian National Congress came into being as a result of the ordinary process of evolution that had worked in the mind and opinion of the Indian people in the preceding twenty-nine years. Similarly, after the foundation of the Muhammadan Anglo-Oriental College at Aligarh it took the same twenty-nine years of evolution to bring the All-India Muslim League into existence in 1906, which was the first manifestation of the dawn of a political consciousness on the Muslim horizon in India.

The clash of Hindu and Muslim ideologies

The history of the Muslim League is a faithful reflex of the political growth of Muslim India. Within six years of its birth, it emerged from its original shell and set up, under insistent popular demand, a political goal, towards which the rest of India was moving. The attitude of the Muslim League since the beginning of its political career has been that of co-operation with Congress for the achievement of freedom, with adequate safeguards for the Muslims and other minority communities. The spirit of co-operation and goodwill between the Muslim League and Congress — the Hindus and the Muslims — culminated in the historical Lucknow Pact of 1916.

The Lucknow Pact is a memorable event in the political history of India. According to this Pact the Muslim League

was recognized as the sole representative political organization of Muslim India. The representation of Muslims, through special electorates, was also recognized. The spirit of mutual good feeling and reciprocal magnanimity made possible the submission of the self-government resolution by the League and Congress jointly on which, later on, evolved the Montagu-Chelmsford Reforms of 1919, which came into operation in 1921.

Hindu-Muslim friendship was further cemented on the question of the Khilafat, when the Allies by their policy of dismembering the Turkish Caliphate seriously wounded the sentiment and religious susceptibilities of Muslim India and the world of Islam. The dismemberment of the Turkish Caliphate coupled with some unfortunate events in the Punjab produced the Non-co-operation Movement, causing a great mass commotion from Cape Comorin to the



Sir Sayyid Ahmed Khan (d. 1898 C.E.).
At the fall of the Muslim Empire, it was Sir Sayyid who laid the foundations of the intellectual revolution of the Muslims of India, culminating in the establishment of Pakistan.

Himalayas. Now the climax was reached. The imprisonment of Mr. Gandhi, the Maulana Muhammad 'Ali, the Maulana Shaukat 'Ali and other prominent leaders brought about a lull in the patriotic enthusiasm that had pervaded the country, and the idea of a united India was gradually sacrificed on the altar of communalism. The Shuddhi and Sanghatan movements had to some extent shattered the confidence of the Muslims and the Nehru Report of 1928, which was a deep wrong to the Muslims of India, completed the task. Some modifications to the Nehru Report were suggested by the *Qa'id-i-a'zam* Jinnah at the All-Parties' Convention in Calcutta in December 1928. The *Qa'id-i-a'zam* Jinnah then prepared to accept Federation, but with proper safeguards for the Muslim community. One such safeguard was that the residuary power in the future federal constitution in India should vest in the Provincial units. This recommendation made by Mr. Jinnah was not acceptable to the All-

Parties' Convention. But the All-India Congress Committee at Bombay in August 1942 veered round to the position of Mr. Jinnah and recommended a Federal Constitution for India with the largest measure of autonomy and residuary powers for the Province, but it was too late.

Why Muslims began to demand a separate Muslim state

When Congress accepted the Nehru Report as the national demand and the basis for the constitutional reforms in India, the Muslims were greatly alienated, and their political hopes and aspirations, as a matter of course, began to flow into a different channel. The chasm, which had so far been artificially covered by the tireless efforts and colossal sacrifices of the leaders of both communities, began to yawn wider and wider. In 1930, Sir Muhammad Iqbal, the poet-philosopher, as President of the Allahabad Session of the Muslim League, put forward his suggestion for the establishment of a separate Muslim State with the Punjab, the North-West Frontier Province, Sind and Baluchistan in the following words :

"I would like to see the Punjab, the North-West Frontier Province, Sind and Baluchistan amalgamated into a single State. Self-government within the British Empire or without the British Empire and the formation of a consolidated North-West Indian Muslim State appears to me to be the final destiny of the Muslims of at least North-West India."

The idea which actuated Iqbal to present the novel plan was not one of domination, as envisaged in the "Unitary Government" of the Nehru Report. The dream of Iqbal, which seemed to be a reality of tomorrow, was motivated by a strong desire to see the expression of Muslim genius, through a separate State, since it was not feasible in a multi-national sub-continent permanently confronted with cultural and political conflicts.

The communal award that emanated from the failure of Hindu-Muslim understanding at the last Indian Round Table Conference gave shape to the Government of India Act of 1935. After the introduction of the Provincial Autonomy in 1937, under the reformed Act of 1935, the Muslim League claimed the status of the sole representative national organization of Muslim India, which it rightly was. The atrocities and oppressions perpetrated upon the Muslims in various Provinces under the Congress régime made the cause of Muslim solidarity stronger and firmer than ever.

Now more than at any time the Muslim League gradually felt that the final destiny of the Muslims of India did not lie in some nominal safeguards, a few more seats in the Legislatures, but they as a separate nation, with a separate culture and ideology, had a greater and nobler position to occupy in the comity of nations. What was envisaged as the ultimate end of the political struggle of Muslim India found its expression in the Muslim League's Lahore Resolution of 1940, proposing the establishment of "Independent States" with the zones where the Muslims were numerically in a majority.

The "Independent States", as envisaged in the Lahore Resolution, received the general appellation of Pakistan. Pakistan became the watchword and motto of every Muslim household in India. The bitterness and mutual distrust engendered between the Hindus and the Muslims by the cultural and political conflicts of centuries rendered any sort of compromise or honourable settlement unreal and impracticable. The Muslims wanted a separate independent State, to live there true to their traditions and cultural past. This was the only sure way to ensure peace in the country, to end the age-old communal problem and avoid all clashes of interest in the future. Because: "The fullest amount of

liberty," to use the words of M. N. Roy, "is the only guarantee against disintegration and disruption. Coercion, any attempt to keep unity by force, carries with it the dangers of disruption and disunity."

In Islam, religion and not the country makes the nation. Congress's unitary nationalism and the British Cabinet Mission's failure to understand India's problem and handle it efficiently brought the country on the brink of an unhappy civil war.

The cruel massacre of the Muslims in Calcutta, Bombay and Bihar did not nip the cause of Pakistan ; on the other hand, it aroused the dormant will-force of the Muslims of India, stinging them to determination to achieve their cherished goal. The martyrs who fell did not shed their blood in vain ; they bequeathed an undying legacy for the born and unborn generation of Islam, who were destined to carry off the victory in the long run.

Eight years of Pakistan

Out of the monstrous chaos and communal virus which had pestered the peace of the country, Pakistan, which was thought to be a Utopia of the *Qa'id-i-azam* Muhammad 'Ali Jinnah, emerged as a living reality symbolizing the hopes and aspirations of Muslim India. Pakistan started from scratch. The wistful adversaries doubted the stability and permanence of the new-born State. The inhuman butchery of the Muslims by the hordes of communalism in the East Punjab, Delhi, Alwar and other native States sent forth in its train thousands of helpless refugees and destitutes to Pakistan — a phenomenon too heavy for the economy of an infant-State. But Pakistan came to stay, and it stayed. The political sagacity and toleration of Jinnah, the founder and architect of Pakistan, combined with the determination and spirit of sacrifice on the part of the people, not only saved the situation but made the foundation of Pakistan stronger and firmer. Though the sudden death of Jinnah (d. 1949) overwhelmed the country, yet the loss was remarkably made up by the selfless work, untiring zeal and determined action of his worthy lieutenant, Liaqat 'Ali Khan, who not only consolidated the internal position of Pakistan, but made her prestige secure and enviable in the comity of nations. But with his fall at the hand of an assassin, down fell the State to the abysmal depth of despair and despondency. ". . . Great Caesar fell. O, what a fall was there, my countrymen! Then I and you, and all of us fell down, whilst bloody treason flourished over us."

A decided landmark in the political evolution of Pakistan

For the last eight years, the multiplicity of mutually hostile parties and vested interests has made anything resembling a settled constitution impossible in Pakistan. Owing to this failure on the part of leaders of the country to frame a healthy and acceptable constitution, the country was making slow and imperceptible headway towards dictatorship. When the idea of one man's rule was about to reach the culmination under the guise of the "American type of constitution" and "controlled democracy", the highest judicial tribunal of the country came to uphold the cause of democracy, rule of law and people's sovereignty in Pakistan and accelerated the creation of a new Constituent Assembly to frame a constitution within the shortest possible time. New members, animated by a determination to succeed, have undertaken the onerous task. This factor vouchsafes for the fact that Pakistan is determined to thwart and resist any constitution that will not reflect the long-cherished ideals for which Pakistan came into existence and for which it stands.



THE TWO MEMORABLE SPEECHES OF THE PRIME MINISTER OF EGYPT

What the United States, Great Britain and France mean by the Balance of Power in the Middle East

*The Prime Minister of Egypt,
Lt.-Colonel 'Abd al-Nasir*

In addressing the Cadets of the Military Academy, Cairo, on the occasion of the Graduation Ceremony held on 2nd October 1955, the Prime Minister of Egypt said :

“ Soldiers,

“ Today as I stand among you in this institution, I feel that Egypt has come to a turning point in her modern history. We have always stood between the walls of this Institute feeling that Egypt was rich in men, that it has an abundance of courage and that it doesn't lack in sacrifice or faith.

“ This was a feeling that had always filled our hearts, but alongside that feeling, a deep bitterness resided and a dominant sense of frustration which came as a result of our need for peace, a need that did not arise because we were poor or weak, or because of a scarcity of manpower, but simply because we were subject to foreign domination.

“ But today, as I stand among you, my brothers, I feel that Egypt, who has experienced bitterness and frustration, is now able to compensate past losses, for Egypt today is not only rich in men, sacrifice and faith, but also in arms, and it is here that we reach this turning point.

“ We have done everything in our power to complement this manliness, this richness in faith and sacrifice with arms, so we asked for arms from all alike, from the traditional dealers with whom we have done previous business. We asked them for arms but we never felt that what we got would really enable us to defend the Motherland. We also felt that what reached us did not and would not even begin to compare with what our enemy (Israel) was getting.

“ And now, my brothers, we all hear about the big noise that this deal has brought about; and hear, furthermore, about the fallacy they are trying to put over in different parts of the world — the fallacy of the balance of power and of peace.

“ You, as well as I, know that this piece of deception which they call 'balance of power' is in truth nothing but a bid for domination. They don't really mean any true balance of power; they do not even mean real peace. What they really want to say but cannot is that they want us under their influence, want our people to be dominated by them, and they know that, without arms, we cannot but stay under their influence. They also know that if we find arms, regardless of where we get them from, we will really be liberated

in the fullest and truest sense. And now that we have been able to get arms, unconditionally, we have become truly liberated.

“ In this way, brothers, we have put an end to foreign domination and influence. There shall be no other influence inside Egypt but that of Egypt and the people of Egypt.

“ The legend of the balance of power has but still a long, strange and bitter story. It is the biggest fallacy through which they hope to deceive world public opinion.

“ I would like here to reveal to the world public opinion, in the name of Egypt, the facts about this fallacy

“ The incident of 28th February 1955, and the barbarous and premeditated Israeli attack as was stated by the Security Council against peaceful soldiers was the turning point. This attack, which was planned by Ben Gurion and after which he glorified the Israel soldiers, was in fact the alarm that awakened us to the dangers ahead. Thank God this calamity has enabled us to avoid bigger calamities.

“ Since then we have begun to examine what is really meant by peace and balance of power in this region, and what we have found is that they only mean partiality to Israel.

“ We have been able to obtain information that those who want balance of power and peace in this region have spared no efforts to stop us from being supplied with arms while at the same time they supplied Israel with war material.

“ The Egyptian Intelligence Service succeeded in securing an official French document which states that the heavy arms of the Israeli Armed Forces have come from Britain and the United States of America. Here, for example, are some of the types of equipment which Israel has obtained :

- 20 Meteor aeroplanes.
- 50 Mustang aeroplanes.
- 20 Mosquito aeroplanes.
- 7 Transport planes.
- 100 Sherman tanks.
- 15 Churchill tanks.
- 100 Mortars.
- 70 Field guns.

The official French document further stated that other bargains had been concluded between Britain and Israel by which the former would sell the latter Meteor planes and tanks of the old Centurion type, and that America had

already supplied Israel with 12 B.T.17 planes. This is what was stated in the document, which does not include what France had done in this field. But we have read in an Israeli paper that France has signed a contract with Israel to supply her with 100 M.X. tanks and a number of *Mystère* aeroplanes.

"This is, brothers, what is meant by peace and balance of power as they understand them. By balance of power they only mean supplying Israel with arms while preventing Egypt from obtaining any."

"The Press both in America and in England say that Israel can mobilize 250,000 more men than the Arab armies can do. They boast and show unmistakable vanity as they say this."

• "American papers boast that the Israeli army is large in number and well-equipped."

"This is the balance of power with which they deceive us today, and this is the fallacy they want world public opinion to believe."

"But we are aware of what they do. They have armed Israel and deprived us of arms, as they want us to be weak and appeal to them always to defend us, and thus we will have to remain under their protection and submit ourselves to their tripartite declarations."

"In May the Egyptian Intelligence Service secured a document from the British Ministry of War. This document tells of certain incidents that took place on the Israeli-Egyptian frontier. This British document, issued by the British War Office, stated that 'it is expected that the Egyptian Government would make every possible effort to avoid war with Israel, for there is enough evidence that Egypt has no aggressive intentions'.

"Now let us see what the document stated about Israel: 'We have but very little confidence that the Israeli Government will adopt a policy of peace'"

* * *

The Prime Minister of Egypt, Lt.-Colonel Nasir, made the following speech at the opening ceremony of the Armed Forces' Exhibition on the Agricultural Society's grounds at Gezira, Cairo, Egypt, on 28th September 1955.

" . . . Ever since the Revolution was launched, we have all worked hand-in-hand with unwavering resolution to realize its objectives. One of these objectives was the raising of a strong national army. We firmly believe that with the realization of this objective our liberty, honour and dignity will be ensured. We have encountered great difficulties in our efforts to attain this goal. This is our fifth objective.

"We have done all in our power to establish war factories. We have made every effort to obtain our requirements of heavy arms and to give Egypt a strong national army.

"We have done a lot, in spite of the great obstacles that confronted us.

"It has always been our belief that internal and external freedom must be fully enjoyed to enable us to raise a strong national army.

"We would never tolerate a situation in which the raising of such a strong national army would be at the expense of the liberty, honour and dignity of the Motherland.

"We have time and time again declared that Egypt, after having rid herself of despotism and foreign domination and influence, would carry on with her independent policy. We have done all that we can and we have encountered many great difficulties.

"Heavy arms are controlled by the Big Powers. These

Big Powers never agreed to supply Egypt's Armed Forces with heavy arms, except on certain conditions. We rejected such conditions because they would constitute an infringement of our freedom, and because we have always insisted that Egypt should follow an independent policy, dictated by her independent personality.

"Today there is an outcry in Washington and London about the supply of arms to the Egyptian army. For the past three years we have been trying to supply the Egyptian army with arms for the purpose of defence, security and peace, and not for the purpose of aggression. We want our army to be always able and ready to defend Egypt's frontiers and Egypt's honour.

"We have always declared that we want arms in order to feel secure. There is a lot of agitation here and there now that we have succeeded in obtaining arms without any conditions or restrictions.

"I would like to tell you the story of arms.

"When the Revolution was staged, we asked Britain, France, the United States of America and other countries to supply us with arms and made it clear to them that we wanted the arms to preserve peace and security. But they stipulated that we should sign agreements or pacts before arms could be supplied. We refused to sign such things, and meanwhile we insisted on securing arms for our army to safeguard our Revolution, our freedom and our independence.

"We therefore declared that we would never agree to obtain arms at the expense of our liberty. The result was a long and bitter story. In spite of repeated rebuffs, we have kept on asking and begging for arms, but never abandoned our principles. And what was the result? We were never able to attain our goal.

"France always bargained with us over North Africa. She said she would supply us with arms on condition that we should refrain from criticizing her policy in North Africa.

"France wanted us to abandon our Arab sentiments and human principles and to pay no attention to the massacres committed in North Africa. We told them we would never do so.

"France always held the sword over our heads. She always threatened to cut them off. She always threatened to supply arms to Israel and to withhold them from us.

"That was the story of France, and now here is the story of America.

"The United States only gave us promises, coupled with conditions that we should adhere to a Mutual Security Act or accede to pacts, in order to obtain arms from her. We refused to do either, and consequently obtained no American weapons.

"Britain told us she would make arrangements to provide us with arms, but she has only sent us very small shipments, which did not enable us to realize our major objectives.

"That was their attitude towards us while the army of our enemy was growing. The Israeli army was obtaining its military requirements from the United States, the United Kingdom, France, Canada, Belgium, Italy and various other countries.

"American, British and French newspapers published statements that the Israeli army could defeat Egypt and the rest of the Arab world combined, and that the Israeli forces were much better equipped than the Arab countries. I, therefore, asked the representatives of these countries why they declined to supply us with arms, and assured them that

such military equipment would be used for defence only and not for aggressive purposes.

"France used our attitude towards North Africa as a pretext to cut off her arms supplies to us.

"In the face of this arbitrary treatment, we then decided to approach all countries for arms, and pointed out that we would accept no conditions. We also explained that we had no aggressive intentions, and that we only wanted to raise a strong army capable of safeguarding the interests of this country.

"We approached the United States, the United Kingdom, Russia, Czechoslovakia and other countries. Some of the replies we received said we could obtain arms provided we accepted certain conditions, but we refused because we are determined to abide by our principles and ideals.

"We received an offer from Czechoslovakia. She offered to supply us with as much military equipment as our army required, and on a purely commercial basis, in exchange for Egyptian products, such as cotton and rice.

"I accepted Czechoslovakia's offer immediately, and thanked her for it. An agreement between our two countries to this effect was signed last week.

"Hence the uproar in London and Washington. They want to maintain their influence and their domination, which we shall struggle to eradicate.

"We shall struggle to realize the objectives of this

Revolution and to raise a strong national army to insure peace for Egypt; to realize the peace we advocated at Bandung and on other occasions. We shall raise a strong army to safeguard the destiny of this country, so that it may not become a nation of refugees. This is our greatest objective.

"When I hear someone saying that this will open the door for Russian influence in the Middle East or in Egypt, I recall the past. This commercial agreement (with Czechoslovakia) will not make an opening for foreign influence, but will mark the end of that foreign influence which dominated us for a long time.

"When we manage to arm our forces, without binding ourselves to any conditions or commitments, we shall eradicate the influence of those making the uproar.

"An independent and strong Egypt will allow no foreign influence to infiltrate and survive in her territory. They know that, and they know that we shall not enable them to maintain their influence.

"Egypt is pledged to herself, to eradicate foreign influence. Egypt is free and independent, and has her own foreign policy, which emanates from here and not from any outside camp.

"When they talk of influence, they only remember their own, which has already come to an end. We shall defend our freedom and independence. May God guide our footsteps to success."

ISLAM IN ENGLAND

The Woking Muslim Mission and Literary Trust

Lectures

Mr. 'Abdul Majid, the Editor of *The Islamic Review*, gave a talk on Islam on Saturday 3rd September 1955 to a party of English friends who visited the London Prayer House attached to the Shah Jehan Mosque, Woking. The party was conducted by Mr. A. H. King, of the Sanctuary of St. Francis, 21 St. Peter's Road, St. Margaret's on Thames, Middlesex.

On Saturday 17th September 1955 Dr. 'Isa Samad, a Pakistani Muslim physician, delivered a very interesting and stimulating talk on "The Muslim World". Dr. A. K. K. Niyazi was in the chair. The meeting opened with a recitation from the Holy Qur'an by Mr. Hazim Satric.

Dr. Samad started by saying that Islam was as old as man himself, and anyone who followed the original teachings of any of the prophets was a Muslim. He then spoke of the opposition all monotheistic religions had to face, due to the vested interests of the priests, of the false gods, whose wealth was derived from the sacrifices and gifts to these gods. "Subjected to persecution in the beginning, the earlier monotheistic religions like Judaism and Christianity gradually became corrupted through the influence of half-converts and themselves commenced religious persecution. Religion thus became a cause of discord and disunity. The last monotheistic religion — the Islam of today — triumphed because from the very outset it stood for religious toleration. Islam



The Shah Jehan Mosque, Woking, England, is the first mosque ever built on the soil of a Western country in modern times. The Mosque was built in 1889 C.E.

thus gave freedom from religious persecution to those, e.g., the Copts, who had been suffering from it. It liberated people's minds from blind faith and taught them to think and to reason. It created a new society, based on brotherhood, removing the shackles forged by the Church and caste. This was a novel role for religion in those days and thousands flocked to it for this reason. Islam succeeded then because it gave freedom to the oppressed peoples of the world."

The speaker mentioned some of the factors making for unity in the Muslim world — the Caliphate, the Hajj, the absence of a priesthood, the fact that all Muslims accepted the Qur'an as the final arbiter in all matters, the absence of nationalism and of a colour bar.

He ended by appealing to Muslims "to practise Islam and not just talk about it — using it merely as a political label." "Traditionalists," he declared, "were living in a dead past, modernists merely aping what they saw others doing. The true Muslim would think for himself, and in the light of the Qur'an, combine what was good in the past with what was good in the present. What we need today is not less Islam but more Islam."

"How to create community life amongst Muslims in England"

Dr. 'Isa Samad also spoke on "How to create community life among Muslims". He started by examining the social background in the Muslim countries and pointed out that an understanding of this was a prerequisite to a discussion of the situation in Great Britain. In the Muslim countries social life, he said, was centred round the family, and members of a family helped one another in every way possible. "Thus excessive attachment to family interests could become an hindrance to social progress. That was why nepotism was preventing the growth of community life." He pointed out that there was also a surprising lack of charitable institutions and much misplaced charity — the Muslim industrialist who paid starvation wages to his workers should not be praised if he contributed part of such profits to the building of a mosque. He maintained that a true understanding of Islam would remove such anomalies.

Dr. Samad continued: "Muslims in Great Britain brought with them the attitudes they had grown up with. Moreover, they were dispersed all over the country. These two factors together made it impossible to organize the Muslims living here into one community. On the other hand, Islam had always emphasized the necessity of co-operating with good men of other faiths. In this country Muslims were living among a people with a highly developed sense of social responsibility. There were many God-fearing men and women who were devoting their time to social work. Muslims in Great Britain should work alongside these people and not show a tendency to separatism. In this way they would contribute to the welfare of the community in which they were living, would enhance the prestige of Muslims, and would have an opportunity through personal contact and example of conveying the message of Islam to those who might be most susceptible to it."

Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, delivered a sermon at the Unitarian Church, East Hill, Wandsworth, London, S.W.18, on Sunday 18th September 1955. The subject of his talk was "Islam's contribution towards the achievement of spiritual harmony". The Imam spoke for about half an hour. He was followed by Mr. Iqbal Ahmad, who gave a reading from the Holy Qur'an in Arabic with its English translation. The Imam and Mr. Iqbal Ahmad also took part in the Annual Fellowship Gathering organized by the World Congress of Faiths at the Froebel Educational Institute, London, S.W.15, from 16th to 18th September 1955.

"Islam in Modern Iran"

Mr. A. A. Haydari, M.A. Lecturer in Persian in the University of London, spoke on "Islam in Modern Iran" on Saturday 15th October at 18 Eccleston Square, London, S.W.1, with Mr. R. A. Phillips, a British Muslim in the chair. Dr. S. M. 'Abdullah opened the meeting with a recitation from the Holy Qur'an, and also gave its English translation. Mr. Haydari dealt with the historical develop-

ment of Persia and depicted the progress of Persia through various centuries, from her autocratic and despotic rule to the democratic one. He showed the deep influence of the great souls like Sangaligi and Rashid upon the Muslims of Persia, and how these personalities advocated the right of *Ijtihad*, etc. The subject matter of Mr. Haydari's lecture was appreciated by the audience, which consisted mainly of Muslims, all the more because it covered an absolutely new ground.

Messrs. Unilever Export Ltd., Liverpool, requested Dr. S. M. 'Abdullah, M.Sc., Ph.D., Imam of the Shah Jehan Mosque, to inspect their factory at Bromburgh on Monday 12th October 1955, with the purpose of certifying that the ingredients used in the production of their "Spry" were purely vegetable oils and there was nothing objectionable in its consumption by Muslims. We hope to print the decision of the Imam on this matter.

The Imam of the Shah Jehan Mosque, Dr. S. M. 'Abdullah, along with a prominent member of the British Muslim community, Major J. W. B. Farouk Farmer, discussed with a member of the British Home Office the question of opening shops by Muslims on Sundays and closing them on Fridays. This information was required in view of a new bill that was going to be placed before the British Parliament. It is expected that as a result of this informal talk there will be provision made in the new bill for the growing community of Muslims in the United Kingdom.

Marriages

Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, went to Loughborough on 10th September 1955 to solemnize the marriage of Mr. Sa'id Shishakly (Syrian) and Miss L. V. Hopkins (British). Besides this, the following marriages were solemnized at the Shah Jehan Mosque:

Mr. Gulah Mustafa bin Nadar Ali and Barbara Ann Johnson.

Mr. Mohammad Shamsul Haque and Gabrielle Eleanor Markes.

New members of the World Brotherhood of Islam

The following persons joined the universal brotherhood of Islam. All Muslims extend to them a warm welcome in the religion of their conviction and choice.

Mr. Kamal Shouair, London, S.E.9.

Miss Barbara Ann Johnson, Nottingham.

Mrs. Iqbal Begum Patricia Miran, Bradford.

Mr. Yamba Kagbo, Sierra Leone.

Mr. W. B. Muhammad 'Ali Aziz Teague, New York.

Mrs. Yasmin Gabrielle Haque, London, N.W.3.

Visitors to the Shah Jehan Mosque, Woking

Among the various visitors to visit the Mosque, the following may be mentioned in particular:

Dr. Bashir Ahmad, Director of Pakistan Chemical Research Institute (Punjab Section), and family.

Colonel B. H. Sayed, Inspector-General of Prisons, Western Pakistan, Lahore.

Mr. Nasir Ahmad Malli, Minister of Education, Punjab. Commander S. B. Salimi, R.P.N., London.

Mian Ghulam 'Abbas, Auditor-General, Pakistan, and the Begum.

Mr. Mukhtar Masood, Deputy Financial Secretary, Punjab, Lahore.

Seth Z. Adamjee, of Adamjee Mills, Karachi, and family.

Mr. Noerdin S. Toemeggoeng, First Secretary of the Indonesian Embassy in London.



THE MARTYRS

OF NORTH AFRICA

Text of the Speech delivered by
the Egyptian Minister of *Waqfs*
in the Mosque of al-Azhar, Cairo, Egypt

A terror-stricken Moroccan Muslim child.

Al-Azhar Mosque in Cairo was crowded on Friday 9th September 1955. Many members of the Egyptian Revolution Council, Arab diplomatic representatives, members of the Arab North Africa Office in Cairo, and other Muslim dignitaries from various countries were present. They all came to pray and listen to a speech by the Shaikh Hasan al-Baquri, Egyptian Minister of Waqf Affairs, on the struggle of Arab nationalists in North Africa against French oppression. The Shaikh al-Baquri also led the congregation in prayer for the repose of the souls of the Arab martyrs of North Africa.

In his sermon, the Shaikh al-Baquri said :

Liberty, justice and peace

"When Muhammad (may the peace and blessing of God be upon him!) called the people to Islam he was inviting them to pleasant shelter, extreme goodness, all-embracing happiness, complete freedom and justice more sublime and complete than anything wished for by man.

"This noble call was founded on real freedom which would fill the heart of the believer and liberate him from his greed as regards his own self and also as regards his relations with his fellows. It would also liberate him from slavery and from subjection to anything or anyone other than God. A call so complete and comprehensive had not been known to mankind except under Islam.

"This call was equally founded on peace — complete justice which starts within one's self before becoming demonstrable in one's relations with his fellows, the kind of justice which flows from man's feelings of brotherhood, and his belief in the right of every individual to get his full share of life without diminution. This kind of call would never come except as an inspiration from God, and it is demonstrated *par excellence* in Islam and the teachings of Islam.

"This call was equally founded on peace — complete peace . . . peace between man and his own self, and peace between him and his fellows . . . peace and security for man

with regard to his sacred and private things . . . and peace for man in his relations with other men. This kind of call had never been known in such a sublime and comprehensive manner except in Islam and the teachings of Islam.

"These three principles are the strong pillars upon which Islam has been founded in order to achieve for all human beings a pleasant life both in this world and in the Hereafter. And in the light of these teachings the Muslim Empire was founded. In the light of these teachings also the early Muslims had nurtured and pruned their feelings in life, becoming self-relying, secure, and confident of their ability to achieve all good things.

"The first Caliph of Islam, Abu Bakr al-Siddiq, is reported to have uttered a sentence which depicted the future of the Muslim Empire. He said: 'By God, you will use cushions made of the purest silk, and silk covers, and you will find it painful to sleep on wool, in the same way as some of you find it painful to sleep on thorns'. Abu Bakr meant by this that the creed of Islam would open up widely before the Muslims the gates and opportunities of the world, and that Islam will get firmly entrenched in the various parts of the world. He also meant that the Muslims would be led into a life full of bounties and full of all the good things of this world. But for these bounties and blessings to be enduring, the Muslims should have had to live in accordance with

the sublime teachings and doctrines laid down by their religion and demonstrated and acted upon by the first Muslim community.

Why the Muslims today are decrepit

“God has fulfilled His promise. He opened up before the Muslims the gifts of the heavens and the earth. He placed at their disposal the means of obtaining every good, and made it possible for them to achieve integrity and power. But they subsequently disagreed among themselves, began to hate each other, and fight among themselves. They departed from the principles upon which they had relied . . . and God deserted them, and punished them in the way He punishes the offenders and transgressors.

“The Prophet Muhammad knew beforehand the fate to which the Muslims would come. He had predicted the evil which was to await them when they began to be greedy and selfish. He is reported to have said: ‘The nations will march forward against you. God will take away from the heart of your enemy all fear of you, and He will instil weakness in

of today there is a country which boasts that the sun never sets on its territory, we must not forget that at one time there were Muslims who knew that rain clouds would never pass away or escape from their territory.

“Instead of the Muslims continuing to enjoy this wide reign and high esteem, the nations of the world began to wolf at them and attack them from every direction. These nations chose for their attack the time of distress and suffering of the Muslims. Because the Muslims did not keep by their laws and did not follow the provisions and teachings of Islam.

“When the Prophet Muhammad pointed out the disease he was not speaking carelessly. He described the malady and indicated the medicine for it. There is no cure for the Muslims but to follow in the footsteps of their predecessors and abide by the dictates of their religion, uniting their ranks under its banner, and seeking refuge in it. There is no salvation for them from this catastrophe unless they begin to love meeting with their God and stop hating death. If they do



Armed French troops stand ready to shoot during one of the demonstrations at Meknes, Morocco, in August 1955

your hearts’. When the audience retorted saying: ‘Would we be so few?’ the Prophet answered: ‘You will be many in numbers in those days, but you will be ineffective’. He was again asked: ‘And what is the cause of the weakness, O Messenger of God?’ ‘The love of this world and the fear of death,’ he answered.

“The Prophet Muhammad made many miracles, chief and most effective among which was this miracle of predicting the ill-future of Islam. He foresaw the future of Islam when it was in the summit of its glory and when the Muslims were the best and most powerful nation.

“The nations of the world came forward against the Muslims in the same way as birds of prey attack the bodies of the dead. These nations were not powerful, but the Muslims were in a state of neglect, decay and weakness. They had become prey to hatred, and had departed far from the noble principles laid down by their religion. And so their situation changed, after they had owned wide parts of the world and had ruled the destiny of men. One of the Abbasid Caliphs is reported to have said to a cloud which was passing in the sky: ‘O cloud, go wherever you like, and drop your rain wherever you want, for wherever you go your produce will be brought to me’. If among the Great Powers

this they will retrieve strength and restore the glory which has been robbed from them.

The signs of an awakening amongst Muslims

“Among the Muslims today there are good omens indicating the new resurrection which has begun to affect their existence and is awaiting their governments. The methods of this resurrection are many and varied and appear from every direction. Every sincere Muslim works to promote this resurrection. God does not ask people about results — He asks them about the methods. With the methods we use today for the building of the Muslim society we hope to achieve success, for they are noble humanitarian methods founded on love, brotherhood and peace.

“The Muslims today are rising in every quarter. In the forefront are the free *mujahids*¹ of Morocco.

“The people of Morocco are dying today a most honourable death on the most noble of battlefields. They are martyrs . . . ‘alive and prospering with their God’ (The Qur’án, 3:163).

“This saying is true about the people of Morocco. . . A Sultan installed by imperialism so that he might work

against the interests of his nation, and so that he might with his own hand strike at his own people, in pursuit of a passing glory and in satisfaction of a misguided greed. This Sultan represents one of the maladies of Islam. He symbolizes disunity and selfishness. On the other hand, we find the truth of the saying of the Prophet Muhammad apparent in those *mujahids* who chose one of two alternatives — death or freedom. By this they have chosen one of the two good things which God has promised to the *mujahids*. He says "Say: Do you wait for us but one of the two most excellent things? And we await for your chastisement from Himself or by our bands. So wait; we too will wait with you" (The Qur'án, 9:52).

France

France, whose Revolution was founded on the principles of freedom, fraternity and equality, could have truly been the nation to guide humanity to these noble principles. But she shunned these principles and denied the right of other human beings to them. She began to impose evil through her armed forces against the free *mujahids*.

"We do not in this address ourselves to the Government of France. We address ourselves to the French nation, and we seek to awaken the conscience of men of faith so that they may speak their mind frankly about the murder

and torture taking place in Morocco. Is the behaviour of France today in harmony with the principles of freedom, fraternity and equality? This bloodshed at the altar of freedom, and these bodies strewn all over the battlefields — are they in conformity with the teachings of Christianity, and do they put into effect Jesus Christ's call for peace?

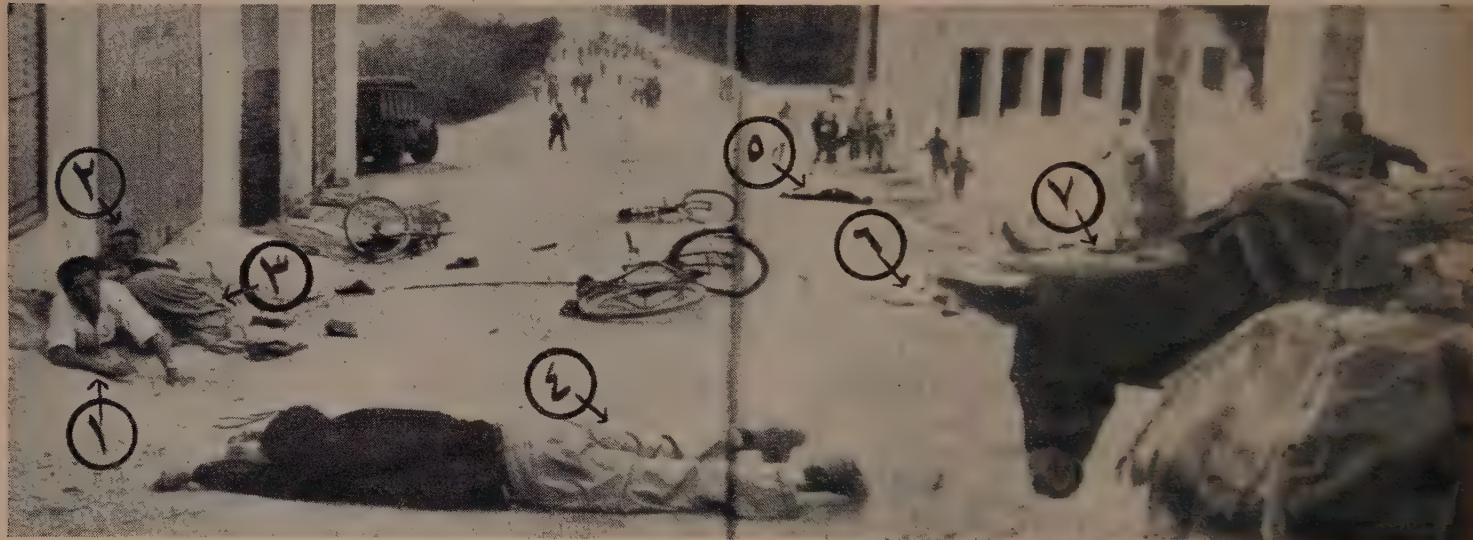
"France is today thinking with the same mentality she had when she lived behind the Maginot Line, which she thought was sufficient to protect her from the wrath of God and the hand of her enemy. But God 'crushed them for their sin and levelled them with the ground. And He fears not its consequences' (The Qur'án, 14:15).

"The Muslims will score victory in the struggle between them and the imperialists, because they face their enemy with confidence and zeal, willing to sacrifice their lives to protect the sacred things of faith. By this attitude they will be more capable to achieve victory and nearer to the attainment of their target.

"We pray to God to give Islam glory, and to grant the *mujahids* support and victory."

When the sermon ended, the Shaikh al-Baquri led the congregation in the *al-Ghaib* prayers (prayers for the dead whose bodies were not present).

1 *Mujahids* (Arabic: Fighters in the cause of God).



The bodies of six dead and one wounded (marked by circles) are left as a result of French "punitive action" in one of the demonstrations by Moroccans against colonialism during the latter half of August 1955

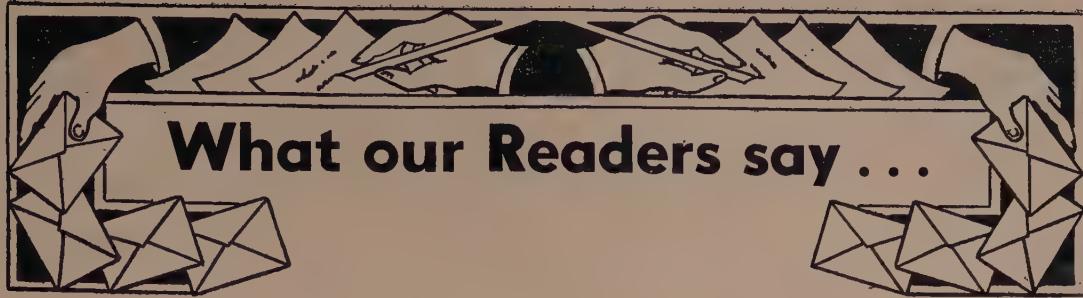
PEN PALS

Miss Margaret Marcus, Larchmont Acres, Larchmont, New York, U.S.A. Aged 21 years, wishes to correspond in English or French with other young people of similar interests, and will be glad to exchange stamps and magazines. *Interests*: All aspects of Islamic civilization past and present, Arabic literature, music and art.

S. M. A. Thangal, Parrakkad, P.O. Malappuram (S.M.), India. Aged 20 years, wishes to have constant friendship with Muslim brothers and sisters all over the world, between 14 and 22 years of age. Correspondence in English or Arabic. Early reply to any letters received promised. *Interests*: Exchanging photos, magazines, religious books, pictures of historical places, stamps and pen friendship.

Goolshair Mohamed, Lot 8, Providence Settlement, East Bank Demerara, British Guiana, South America. Aged 24 years, wishes to have Muslim pals from Morocco, Algiers, Tunisia, Libya and the Middle East. He can correspond in Arabic and English. All letters will be answered promptly. *Interests*: Reading, stamps and photo collecting, exchanging view cards, religion and international pen friendship.

Abdul Karim, c/o Dar-us-Saeed, 2421 Jail Road, Abbottabad, District Hazara, North-West Frontier Province, West Pakistan. Aged 11 years, wishes to correspond with either sex in English especially from Egypt, Hungary and England, of about the same age. *Interests*: Stamp collecting and photography.



ISLAM IN HOLLAND

“The Friends of Islam,”
Stadionplein II,
Amsterdam 2.
30th October 1955.

Dear Sir,

The Sheikh Mian Muhammad Trust in Holland.

Mr. S. M. Tufail, M.A., a Pakistani Muslim, who some time back was on the editorial staff of *The Islamic Review*, Woking, has now taken charge of the Sheikh Mian Muhammad Trust in the Netherlands. The Trust was founded by a Pakistani philanthropist, Sheikh Mian Muhammad, four years ago for the spread of the teachings of Islam. Since his arrival there in November 1954 he has delivered lectures on Islam at various societies and has distributed Islamic literature in Dutch and English among many institutions and libraries. One of the objects of the Sheikh Mian Muhammad Trust in the Netherlands is to build a mosque and a Muslim cultural centre in Amsterdam, which it is hoped will help towards a better appreciation and understanding of the ethical, moral, spiritual and cultural values of the Dutch people and the Muslim world. Mr. S. M. Tufail has recently started in Amsterdam a society under the name of Friends of Islam, which generally holds lectures and discussions on Wednesdays. Details of programmes can be had of him at Stadionplein 11, Amsterdam 2.

The European week-end Conference of the World Congress of Faiths, in association with the World Alliance for International Friendship Through Religion, was held at Diekirch, Luxembourg, from 19th to 22nd August 1955. Mr. H. Bammate, an Afghan Muslim scholar, now living in Paris, and Mr. S. M. Tufail were invited to represent Islam. The Dutch radio recorded interviews with various delegates and speakers, including one with Mr. S. M. Tufail. These were broadcast on 26th August and 18th September 1955 from the Hilversum Broadcasting Station, with introductions, translations and comments where necessary.

Holland is not without its many other well-wishers and supporters of Islam. To name but a few: Professor Dr. R. van Brakel Buys, who gave a series of lectures on Muslim mystics in October 1955; Dr. R. W. H. Pitlo, who gave five talks in the same month on the great Moghals; Dr. R. L. Mellema, Head of the Islamic Section of the Royal Institute for the Tropics, who has spoken many times on Pakistan and Islam at Dutch societies; Mr. Ghulam Ahmad Bashir and Mr. A. B. Ayyub, who have published a good deal of Islamic literature in Dutch, besides the building of a mosque in the Hague which is nearing completion. There are also societies of Indonesians and Indonesian students who contribute their share towards spreading knowledge about their country and Islam.

Pakistan Day in Amsterdam

More than 400 people listened to lectures about Pakistan, heard Pakistani music, saw Pakistani films and ate Pakistani food when they came to celebrate the Pakistan Day on 25th September 1955 at a meeting of the *Ons Huis* (Our House), the well-known Dutch organization in Amsterdam. The programme lasted for nine hours, beginning at 1.30 p.m. The day was opened by a short speech by Her Excellency Begum Liaqat 'Ali Khan, the Pakistan Ambassador to Holland. She was followed by Dr. R. L. Mellema, of the Royal Institute for the Tropics, who spoke on "The Land and People of Pakistan", accompanied by coloured slides to illustrate the lecture.

The gathering then split into various groups to attend the four lectures, which were delivered simultaneously in four different rooms. The speakers and their subjects were as follows:

Dr. L. Metzemaekers, Foreign Editor, *Het Parool* daily, Amsterdam, on "Historical Background of the Creation of Pakistan";

Mr. Salman A. 'Ali, First Secretary, the Embassy of Pakistan in The Hague, on "Economic Upbuilding of Pakistan";

Dr. R. W. H. Pitlo, Public Prosecutor in Haarlem, on "Moghul Art and Architecture";

Mr. S. M. Tufail on "The Religion of Islam".
Parts of some of the speeches were recorded for a broadcast by the Holland International Radio.

When the lectures were over there was a short pause for tea. Afterwards the audience moved into the big hall again to ask questions from speakers who occupied their places on the stage with Mr. H. J. Barentsz, the General Secretary of the *Ons Huis* as the Question Master.

Later in the evening Mr. P. van Hoboken, of Radio Netherlands, spoke about Pakistani music, and Mr. Bert Voeten, a Dutch poet of great repute, spoke on Muhammad Iqbal and his poetry. Mr. Voeten also recited some of his Dutch translations of Iqbal's poems.

Yours sincerely,

THE SECRETARY.

* * *

"THE TRUTH ABOUT ISLAM"

Kyrenia, Cyprus.
17th September 1955.

Dear Sir,

Thank you for sending me *The Islamic Review* for August 1955, which I found very interesting. I fully agree with what you write in the "Truth about Islam". The average Muslim has no idea of Islam's spiritual greatness. In my view, Islam is pre-eminently the religion of the practical mystic, since it combines the ideals of East and West, being receptive to God and dynamic in action.

Perhaps I might describe myself as a practising Sufi. For many years I have studied the Sufis, especially Jalal al-Din Rumi and Ibn Farid — also Hafiz — but I have always endeavoured to combine scholarship with practice. I much enjoyed the article on al-Ghazali.

I think we have entered an age in which all creedal barriers will be overcome in the realization of the Fatherhood of God and the Brotherhood of Man . . . and that Islam will play a great part in this awakening. I see so clearly, and have also proved in practice, that all religions end in God. The main differences are in words. Islam's doctrine of *al-insnu'l-kamil* is a Muslim Logos doctrine—the Logos or Creative Word is the heart of all the great religions.

I have lived in almost complete retirement since the outbreak of the last war, but am now linking up with broad-minded people all over the world. Before the war I ran two retreats in England which were open to members of all religions and races.

I regard this as the Age of Cosmic Man, which is my term for what Muslim mystics call the *Qutb* or Pole-Star of Being, which is in essence the same as what Christians call the "Christ consciousness", though the paths of this great state naturally differ in all religions and must be carefully studied.

Yours very truly,
MEREDITH STARR.

* * *

ACTIVITIES OF THE MOSLEM SOCIETY OF U.S.A. SAN FRANCISCO

870 Castro Avenue,
San Francisco 14,
U.S.A.

Dear Sir,

On the morning of 4th August 1955, by the Orient liner "Oronsay", Messrs. Muhammad Abdullah, M. Hanif Akbar and A. R. Sahu Khan arrived at San Francisco. They are a team from the Fiji Islands (a British Crown Colony in the South Pacific) who have volunteered to assist the Moslem Society of U.S.A. in its activities, including the proposal to erect a mosque and cultural centre in this city. The Maulana Bashir Ahmad Minto, M.A., who had been in charge of the Society for upwards of seven years, had left San Francisco for Pakistan via Europe, prior to the arrival of the Fiji team.

From the time of their arrival, the three gentlemen have been engaged in calling on friends from the Fiji Islands, as well as on members, friends and supporters of the Society in various parts of California.

The Sunday lectures which had been inaugurated by the Maulana B. A. Minto were somewhat disrupted between the time of his departure and that of the arrival of this team. These have now been revived and it is hoped that they will be normal again in the not far distant future.

Members of the Fiji team have been invited to several clubs and organizations in San Francisco, Berkeley, Monterey and Carmel, to give "talks" on the object of the team's visit, and it seems that they are being appreciated.

The stalwarts and old friends of the society are exerting themselves so as to enlarge our circle in the social field, and thus bringing each other into much closer contact. There are positive signs that among the Muslims of the United States of America there are both men and women who are keen that Islam should be known and understood by the masses, so as to bring all races, cultures and religions in a harmonious whole, culminating in the "Religion of Humanity".

These workers deserve all praise for their efforts and determination.

On 1st September 1955 Mr. Mertze Douglas Dahlin, who is now serving in the United States Army, embraced Islam and joined the Brotherhood of Islam. He has adopted the Muslim name of "Ahmed Dahlin" and among his close friends he is known by the simple name of "Ahmed". He is a keen young man, taking a lively interest in the affairs of the society, when his military service permits.

On the evening of Saturday 17th September 1955, a dinner party was given by the students of the Fiji Islands and some well-wishers of the society to a group of Muslims and other supporters and sympathisers. The organizing of the function was in the able hands of Mr. Muhammad Aswaq, a medical student from the Fiji Islands, and Mr. M. Hanif Akbar, also from the Fijis (and one of the team of three). Oriental dishes were the order of the evening, and Mr. Mohaiyuddin, a student journalist, also from Fiji, and Mr. Abdul Rahman Khan, formerly of the North-West Frontier and now a resident of the United States, were responsible for their preparation.

To meet the exigencies of the present situation, Mr. Muhammad Abdullah is generally out on tour. Mr. M. H. Akbar is also engaged in visiting our Muslim and other supporters in San Francisco and neighbouring cities and towns in the State of California. Mr. Sahu Khan has offered himself to remain, for the time being, at the society's headquarters. He gives "talks" at various clubs and other organizations when called upon, takes "Sunday Talks" at the headquarters, and generally keeps the doors of the society open for all.

Yours sincerely,
THE SECRETARY.

* * *

INDONESIA'S ROLE IN THE ISLAM OF TOMORROW

Sekretariat,
All-Indonesian Moslem Congress,
Kramat 45,
Djakarta, Indonesia.

Dear Brother-in-Islam,

Assalamu 'alaikum

We Muslims in Indonesia are really anxious to cultivate and promote brotherly feelings among the Muslims all over the world. With a singleness of purpose and by a strong will, Insha Allah, we sincerely hope that in the near future we may succeed in cementing the ties of brotherhood of Muslims, wherever they are to be found.

I agree with you that the Muslims of Indonesia are less known to the world. But since Indonesia became an independent State, Indonesian Muslims are taking an active part in international affairs. As a matter of fact, Muslims of Indonesia, especially those who belong to the Mashumi Party, are trying hard to galvanize the Muslim masses with the spirit of Islam, in the hope that Islamic renaissance will be established in Indonesia. In reality, Indonesia has the largest Muslim population in the world — 75 million out of 80 million inhabitants — and with an abundance of resources. To add to this there are many fertile islands which have not been developed. The combination of these will no doubt make Indonesia an ideal place for the rebirth of Islam. With its untapped wealth, Indonesia is the richest country in South-East Asia.

Yours fraternally,
Dr. ALI AKBAR,
Secretary-General.



Book Reviews

MEN SEEKING GOD, by Christopher Mayhew. Allen & Unwin, London, 1955, price 12/6.

The significance of this book dwells in the fact that its contents consist in the main of the scripts of a series of television talks on world religions which under Mr. Mayhew's gifted editorship were given over the radio. Their presentation, under the aegis of the British Broadcasting Corporation, reflects a tolerant and broadminded approach to religion that readers of *The Islamic Review* will appreciate.

Here is no attempt on the part of Christians to explain the meaning of non-Christian faiths. Mr. Mayhew's concern was to find a spokesman from each faith — Islam, Hinduism, Buddhism, Judaism, Christianity — and to attempt by means of interrogation to get at the real significance and meaning which each man's religion had for him personally.

In the case of Islam, for instance, Mr. Mayhew interviewed the Maulana Muhammad 'Ali, the President of the Pakistan Salt Explorers' Association. The interview is printed here, along with illustrations of Muslims at worship and a collection of extracts from the Holy Qur'an.

A similar procedure follows in the case of each faith and its representative. Finally, there is a chapter in which Mr. Mayhew attempts to sum up his personal conclusions and in which he touches upon the nature of religious experience.

These broadcasts were for many people their first introduction to an explanation of religions other than their own. In fact, they achieved real purpose. The publication of the scripts, along with the other material which goes to the making of this volume, will serve still greater purpose if it arouses within the reader the urge to make a deeper study of world religions.

In the shrinking world in which we live the need for a greater understanding of the diverse religious traditions and cultures grows increasingly. Mr. Mayhew's effort to promote greater understanding merits the appreciation of all men of goodwill, and we hope the British Broadcasting Corporation, encouraged by the interest aroused, will sponsor other series where men of variant views can express freely their profound feelings and experiences of the deep things of God.

RELIGIOUS TRENDS IN MODERN CHINA, by Professor Win-tsit Chan, Columbia University Press, New York, Geoffrey Cumberlege, Oxford University Press, London 1953. Price \$4.25, or 30/-.

The author of this work has been Professor of Chinese Culture and Philosophy at Dartmouth College, Dartmouth, the United States of America, since 1942. He paid a visit to China in 1948-49. The book, which deals with "Confucianism", "Modern Movements in Buddhism", "The

Religion of the Masses," "The Religion of the Intellectual," has a chapter on Islam entitled "The New Awakening of Islam". It must be pointed out at the onset that Dr. Chan's observations on Islam are, however, confined to the pre-Communist régime.

Dr. Chan maintains that Islam has remained a "foreign religion" in China in spite of the thirteen centuries which have passed since its emergence in China. As a result of their isolation, the Chinese Muslims have never been influenced by the writings of Ash'ari (873-935 C.E.) or Ghazzali, whom Dr. Chan considers as the "two greatest Islamic theologians".

In showing that Sufi tradition was strongest in North-West China, Dr. Chan points out that China has "not produced a single Sufi mystical poet. Modern Islamic reforms in Arabia, Egypt and India in the nineteenth century had no counterpart in China". This isolation, he maintains, has had its intellectual consequences. "While Buddhism, Taoism and Confucianism have cross-fertilized one another, Islam has stayed outside these intellectual streams. This isolation makes Chinese Moslems the largest separate religious community in Chinese history. No one knows how many Moslems there are in China. Conjectures have ranged all the way from three to fifty million".

Dr. Chan gives a comprehensive survey of the various estimates of the total Muslim population of China. He shows that in 1950 the *China Handbook* gave the figure of 50,000,000, but he considers a 1943 estimate of from 10 to 15 million as being nearer the truth. He tells us that Canon Claude Pickers, Jnr., an authority on this matter, told him that there were between 15 and 20 million Muslims in China, which the Canon thought was "a fair estimate and called attention to the fact that there are more Moslems in China than in either Egypt, Turkey or Iran".

An outstanding Muslim scholar, Pai-Shou-i, in his *Chung-kuo I-ssu-lan shih kang-yao* ("Essentials of the History of Chinese Islam"), gives the number of Chinese Muslims as being between 30 and 40 million, while another Chinese scholar, writing in 1937, gave the figure as being "below 30 million" (Wang Wen-hsuan in *Yu-kung*, for April 1937).

When one considers that the population of China has multiplied since 1937, it would seem reasonable to put the figure of Chinese Muslims at a minimum of 40 million, and possibly more. The Chinese Communist English language papers only fairly recently mentioned that there were about 6 million Muslims in China, and one may well ask what has become of the other 34 million. However, the Foreign Minister of China, Mr. Chou En Lai, with his friendly support of the Palestine Muslims at the Bandung Conference and his promise to build a mosque at Peiping and his obvious desire to win the support of the Muslim States for the admission of Communist China to the United Nations, may modify

China's action and induce her to give a figure nearer the truth when next mentioning the number of Chinese Muslims.

Dr. Chan notes certain small but significant movements among the Chinese Muslims, but he also remarks that these changes are not spectacular. "There is neither revival as in Buddhism, institutional decline and philosophical reconstruction as in Confucianism, nor total degeneration as in Taoism. Nevertheless, certain trends and developments are observable. These may be described as: (1) a tendency towards liberalism, (2) new attitudes towards the Qur'an, (3) intellectual awakening, (4) closer identification with national life, and (5) a new 'law-seeking movement'.

Dr. Chang states that "Islamic organization is essentially democratic, for each mosque is independent and the *ahung* (teacher-adviser and preacher) exercises no final authority in doctrinal interpretation or moral judgment. The absence of a central authority among Chinese Moslems in general and for each mosque in particular is an amazing phenomenon. Islam is held together not by any organizational authority but by community feeling. Many of them merchants and caravan workers, Chinese Moslems travel extensively. On their journeys they are given shelter in mosque compounds or in Moslem homes, often with financial aid to return home when such aid is needed".

But the power of the *ahung* is weakening and "the centre of the religion is moving outside the mosque. At least so far as secular activities are concerned, the centre of Chinese Islam is now a lay organization, the Chinese Islamic Association".

Dr. Chang gives a survey of Muslim institutions in modern China, beginning with the Chinese Mohammedan Mutual Progress Association, which was founded by the much-travelled Muslim scholar Mr. Wang Hao-jan (1848-1918) in Peiping in 1912. A Chinese translation of the Holy Qur'an was published by this organization, which also set up a few primary schools and published a periodical. In 1923 this organization had already established 3,000 branches in China. In 1937 the nationalist Muslims founded the Chinese Islamic National Salvation Federation in opposition to the Japanese sponsored All-China Muslim League. It set up its headquarters in Hankow in 1938, and in 1943 its name was changed to that of the Chinese Islamic Association. It carried out a considerable educational, social and patriotic political function, sending pupils to study Islamic matters abroad and founding women's and youths' organizations, etc. In Nanking "Knowing Allah" associations were formed within the mosques. Dr. Chan shows that "by not increasing the authority of the mosque or the *ahung*, Chinese Islam continues the traditional liberalism of the religion".

Other Muslim organizations in China were the Chinese Muslim General Association, founded in Shanghai in 1929, and the Chinese Muslim National Association, founded in Nanking in 1933. In talking of the liberal tendency of Chinese Islam, Mr. Chan says: "Such a tendency is not surprising since it agrees with the spirit in which Islam was founded and also with the typical Chinese religious temperament".

The liberal tendency was developed by the "New New Sect", a movement acting as "a reaction against the conservatism of the New Sect in the last several centuries". The New Sect had been founded by Chinese scholars who had visited Mecca after the lifting of the ban on foreign travel in the seventeenth century. These Chinese Muslims found

that "Chinese customs were not in accord with those followed in Arabia. They returned to start the movement to go back to the literal observance of the Qur'an. The result has been a split of Chinese Islam into two sects, old and new. In 1781 Ma Ming-hsin of Kansu preached a new doctrine, emphasizing first that there should be a central authority for the mosque. When the inevitable conflict with conservative Moslems followed, Ma's followers killed over a hundred of them. The Manchu government, which did not look with any enthusiasm upon the prospect of Moslems being organized under a central authority, promptly suppressed the Moslem civil war. The affair cost four or five thousand lives".

The reviewer cannot help quoting rather extensively Dr. Chan when he enumerates the difference between the old and the new sects. The Chinese Islam, it seems, is no exception to the Islam in other parts of the world where people get bogged in verbal hair-splitting rather than nation building. Dr. Chang says:

"The New Sect insists that a certain chapter of the Qur'an should be recited once only instead of three times as held by the Old Sect, that at prayer clasped hands should be raised once instead of twice, that after a meal there is no need to raise clasped hands in greeting, and that in singing the praise of Allah the voice should be low instead of high. With reference to religious service, the New Sect does not allow any substitute for an *ahung* in preaching, whereas the Old Sect permits such an arrangement. The two sects also disagree on the basis for calculating the period of fasting, with the New Sect adhering strictly to the Arabic method and the Old Sect following the Chinese lunar calendar. The New Sect believes that at funerals mourners should take off their shoes and stand on a mat while praying for the dead, whereas the Old Sect holds fast to the tradition of standing on the ground with the shoes on. The New Sect also directs that the corpse be laid on the ground, whereas the Old Sect insists on its being on a platform. There is also a disagreement as to whether there should be an honoraria for preachers. In short, the New Sect insists on returning to Islamic traditions, but the Old Sect prefers to keep the customs that have developed in China through the centuries."

The writer shows that the New Sect is merely conservative where rites are concerned, but it is not puritanical or ascetic. "Some of its members even burn incense". The Old Sect is "more lax in dietary and moral habits . . .".

The Modern Sect or New Sect was founded by Ma Fu-ch'u (1794-1874) in Yunnan, and is found along the coast of Southern China. Dr. Chan describes this as "the most liberal of all sects. In education it emphasizes religious ethics rather than the traditional course of 'knowing Allah'." Its interpretation of the Qur'an maintains that the spirit rather than the letter of the holy scripture should be followed. In personal habits it advocates "modernism", such as wearing European styles of clothing. In organization it places less importance to the *ahung*. Thus this sect travels even further than the Old Sect, which had already carried the liberalism of the liberal Sunnites to a higher degree. As a new force counteracting the conservatism of the New Sect, the Modern Sect has tremendous possibilities, for the simple reason that it is growing in modern cultural centres of China.

Apart from these sects, smaller ones exist, such as the Brand New Sect (in North-West China), and several Sufi orders such as the *Che-ho-ye* (Jahriyah). The latter "has an abbot, like the Buddhist lama. It is heavily superstitious, and is generally despised by other schools".

The liberals study the Holy Qur'an, in Chinese if necessary, and do not confine their religious activities to the mere recitation of the Holy Book during their services and prayers in the mosques; study at home replaces recitation in Arabic.

On the translations of the Qur'an, Dr. Chan gives some interesting details. Ma Fu-ch'u claimed to have translated twenty chapters of the Holy Qur'an into the Chinese language, but only five of these chapters were preserved. They were published by the Mohammedan Educational Association of Shanghai in 1927. In the same year a complete translation was made by a non-Muslim, Li T'ieh-chang, and published in Peiping. In 1931 a new translation was published in Shanghai under the editorship of Chi Chueh-mi, a Buddhist scholar. It was sponsored by a British Jew, Mr. S. A. Hardoon. "It was carefully checked with the English version of Muhammad 'Ali (1917)". Both these versions were "unsatisfactory to the Moslems because of many errors, especially in the version by Li, who did not know Arabic". A Sino-Arabic scholar, Wang Ching-chai (Wen-ch'ing), had already completed a translation into colloquial Chinese, but in 1942 he published in Peiping a new version in classical Chinese. "It took seventeen years of careful scholarship in Arabic and Chinese, with frequent consultation of the English version of Muhammad 'Ali".

A Ceylonese Muslim started to translate Muhammad 'Ali's English version (in Hong Kong) in 1926, but up till 1940 it remained unpublished. Wang published a new colloquial version in 1945, but the writer tells us: "No doubt the most scholarly translation is by Ma Kin (Chien), foremost Islamic scholar and first professor from Arabic into colloquial Chinese. It was scheduled for publication in 1949".

Dr. Chan believes that the reason for the tardy translation of the Holy Qur'an was "Islamic isolation", the lack of contact with the scholars of the outside Muslim world, although the share of the hostility of the Manchu rulers of the Ch'ing dynasty (1644-1912) cannot be denied, and that early Muslim scholars, Liu Chin (Chieh-lien) and Ma Fu-ch'u also "translated Islamic works into Chinese which were agreeable to Confucianism and avoided those incompatible with Chinese culture or offensive to the Manchu rulers" cannot be denied. The author gives no explanation for the failure of the Chinese Muslims to translate the Holy Qur'an before the advent of the Ch'ing dynasty.

It would appear that Hu Teng-chou of Shensi (1522-97) started the first Chinese movement for Islamic education. After a visit to Mecca he organized a free boarding school in his mosque. Dr. Chan states that "by the end of the nineteenth century, the curriculum in Moslem schools had been standardized, comprising fourteen subjects — eight taught in Arabic (five on the Arabic language and literature, two on the Qur'an and one on theology), and six in Persian (two on religious doctrines, one on rites, one on ethics, one on scriptural commentaries, and one on philosophy)." Then these schools broke up into two groups; the Shensi group "used Arabic exclusively, emphasized intensive study, often specialized on one subject, such as 'knowing Allah';" The Shantung group was "definitely the more liberal". It used both languages for instruction.

Wang Hao-jan of the Shantung group brought two Turkish scholars back with him when he returned from Mecca in 1908 and organized a school and later a primary school. Teaching was in Chinese as well as in Arabic. Of him Dr. Chan writes: "Thus in one stroke he inaugurated three epoch-making movements — the use of Chinese in teaching, general education and universal education".

The writer goes further and tells us: "It is to the credit of the Chinese Moslems that there was no opposition to his innovations. Instead, Wang obtained enthusiastic support. In

addition to Wang's effort, other Moslem groups were promoting education. Under the leadership of Tung Tsung, Moslems in Chingkiang, Kiangsu Province, organized the East Asia Moslem students in Japan, formed the Chinese Moslem Students' Educational Association in Tokyo in the following year. But the harvest that is being reaped comes from the seed sown by Wang".

In 1948 there were 570 Muslim students in college, the "renowned Moslem scholar, Ma Kin, came from Shatien in Yunnan — an outstanding Islamic cultural centre in China". But in 1951 there were only two college graduates and thirty high school graduates among the Muslims, and there was "only one grade school, with 360 pupils, but no high school". Another source quoted by the author gives the figure of twenty high schools and "more than two hundred primary schools" (*China Handbook*, 1950, p. 27). An Islamic theological college was opened in Chungking in 1945. There was only one Muslim high school for girls, "although the number of girls in lower schools is increasing".

Clearly Dr. Chan is greatly concerned at the dearth of Muslim education establishments, but he gives the greatest credit to the pioneers in this field. It is interesting to note the important part played by the Maulana Muhammad 'Ali's translations of the Holy Qur'an in helping the Chinese to translate the Holy Book and thus to further rapidly the cause of Islam in China. Clearly a great Muslim revival was on its way on the eve of the Communist conquest of power in China.

Dr. Chan shows that the Muslims, by using their own language, were able to develop their cause, while the Christians, who used the English language, narrowed their field of action. Chinese Muslims have preserved their military tradition. "In the past two decades, several thousand Moslem students have been trained in military academies".

Among Chinese Muslim publications the author notes *Ch'ing-chen chih-nan* ("Introduction to Islam") by Ma Wen-ping, published in 1646.

The first Muslim periodical in the Chinese language was the *Ch'ing-chen yueh-pao* ("Islamic Monthly"), which appeared in Yunnan in 1915. The two most important pre-war reviews were *Yueh-hua* ("Lunar Corona"), in 1928, and *I-kuang* ("Light of Islam"), which appeared in 1930.

In a brief historical survey of the Muslims in China, Dr. Chan states that the early Arab Muslim traders who visited Canton did not attempt to convert the Chinese as they considered that their stay was of a temporary nature. "They did not build up permanent religious edifices until the Sung dynasty (960-1279). Only then did they become permanent residents in China, marrying Chinese women. . ." In other words, Islam became established in China not because of missionary zeal, as in the case of Christianity, nor because the Chinese sought its gospel, as in the case of Buddhism, but incidentally and unconsciously. During the next dynasty,

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the Yuan (1206-1368), a number of Moslems became high Government officials and renowned scholars in Confucian philosophy, literature and architecture. In the civil service examination of 1333 alone, ten Moslem scholars obtained the highest degree. Moslem scholars introduced into China Arabic astronomy, medicine, Central Asiatic languages, music, dances, and the art of cannon making. Islam may now be considered not only to have taken root but also to have bloomed in China. But it has not formed an integral part of Chinese cultural life. The atmosphere of foreignness remained, and has continued to this day.

The geographical factor also contributes to the comparative isolation of the Chinese Moslems. They are now mainly distributed in Yunnan, Shensi, Kausu, Hopei, Shantung, Sechuan, Sinkiang and Anhwei, numerically in the order mentioned."

There are more than 1,000 Muslim families living in Peiping or outside the city in the "Oxen Street".

Dr. Chan states that the Muslims in China have largely refrained from entering Government service "in which refraining from eating pork would have been a formidable difficulty". They set up their own restaurants, became butchers, leather workers and dealers in curios and jewellery. . . . In Ninghsia the leather-workers are exclusively Muslims, as are the bath houses in Changchow and sedan transportation in Taishan. In many cities Moslems have their own trade guilds."

The writer claims that "there are certain things inherent in Islam that keep the Moslems alien; namely, their peculiar character and customs. They greet one another in Arabic and Persian. Many wear white head-dresses resembling turbans. They seldom allow their women to ride on horseback". But he tempers these remarks with appreciation of "their strong community feeling", their disciplined and "strong faith", "their athletic interest and ability". Furthermore, Dr. Chan says: "They seldom become beggars. They shun usury, divination, geomancy or acting on the stage".

In speaking of the reasons of the isolation of Muslims in China, Dr. Chan states that the Manchus "adopted a deliberate policy of setting the Moslems against the Chinese in order to divide and rule". Discrimination was shown against Muslims who in certain places were segregated from the other Chinese. He also refers to the Muslim rebellions that took place in Kansu in 1648 and 1781, further revolts in Yunnan in 1820-8, 1830, 1846 and 1855-76, and in the north-west in 1755, 1764, 1862-76. The revolts in Yunnan and the north-west "cost millions of lives". Dr. Chan considers that "these rebellions made the Chinese Moslems extremely group-conscious. They became exclusively loyal to their own kind. Besides, some of the rebellions were caused not by Manchu oppression but by Chinese and Moslem antagonism".

Under the Chinese Republic it is claimed the Chinese Muslims became emphatic, declaring themselves to be Chinese and the Muslims who were formerly known as "Hui people" now prefer to be called the followers of the Hui religion. Essential Chinese names are Na, Ha, Sa and T'ieh.

In 1948 there were eighteen Muslim members of the National Legislature.

In the military sphere, 4,000 Arab soldiers were instru-

mental in suppressing An Lu-shan's rebellion in 757. A celebrated Muslim from Yunnan, Cheng Ho (Koxinger), led seven expeditions to the South Seas in the years 1405-31. Under the nationalist régime in China, Ma Pu-Fang, Ma Hung-pin and Ma Hung-kwei were all famous governors in North-West China, while the "scholar-general Pai Ch'ung-hsi was chief of staff".

Dr. Chan notes the increasing numbers of Muslims who wished to perform the Hajj. In 1947, forty went from China, but 2,000 applied for leave to go. In 1948, 200 performed the Hajj.

In Dr. Chan's estimation, "In the long run, Moslems will not become really Chinese until they are baptized by China's intellectual culture, or to put it another way, until they come into close contact with Chinese intellectuals".

He, however, pays a tribute to Muslim intellectuals such as the famous painter Mi Fei (1051-1107), "whose habit of cleanliness amazed his Confucian and Buddhist friends".

There is a great deal to commend itself in Dr. Chan's book. He writes clearly and his accounts of the other religions are equally painstaking and well-informed and frank. This chapter makes a first-rate introduction to the study of the Chinese Muslims, and the criticism he makes of the Chinese Muslims are typical of the Chinese nationalist mentality. Unfortunately they may well be used against the Muslims by the unitarian Centralist Communist régime. The real reason for the past isolation of the Chinese Muslims is as he shows their long persecution by the Manchus. The many footnotes give the reader a chance of consulting a great deal of material on the Chinese Muslims, and this is one of the features of this excellent book.

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